

A
Rare Soul Strengthening
AND
Comforting Cordial,
FOR
Old and Young Christians:
BEING,

An exact Account of the Author's Experience, in the following Particulars.

- I. An Account of some Exercises of Soul he met with in his Pilgrimage.
- II. What strange and remarkable Providences he was trosted with, and many of them the return of Prayer.
- III. Some Texts of Scripture, which have been the subject Matter of sweet Meditation to his Soul.
- IV. His last and best Advice, to his Children and Grand-Children.

Come and hear, all ye that fear God, and I will declare what he hath done for my Soul. Psal. lxxvi. 16.

I will utter dark sayings of old: Which we have heard and known, and our Fathers have told us. We will not hide them from their Children, shewing to the Generations to come the praises of the Lord; &c. Psal. lxxviii. 2, 3, 4, 5, 6, 7.

By John Stevenson, Land-labourer in the Parish of Daily, in Carrick: Who Died in the Year, 1728.

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READER.

All you have by way of Preface in Commendation of this Tract, is a Letter from the Reverend Mr. Cupples, which is now in the Publisher's Hand: which is as follows.

WHAT you have seen in this Tract, I sent, I wrote from his Papers and from his Mouth. Many Ministers in Carrick, and eminent Christians, have frequently heard him tell the Matters of Fact which you have before you.

He was the most eminently Pious Man I ever knew, adorn'd with all the Christian Graces and Virtues. His Life was a Life of Prayer, Meditation and Holiness; he was a good Husband, one of the best of Parents, a kind Neighbour, a choice Christian Friend; he excelled in Meekness, Modesty and Simpathy, join'd in every Station and Relation wherein God placed him; and in a Word, was one of the most knowing Judicious, solid, devout Christians, I ever was acquainted with. I appeal to all the Ministers and Christians in Carrick, for the Truth of the above Character, and for the Matters of Fact contain'd in this Tract.

Dear Sir,

Kirkcald, May
20. 1729.

Yours to serve you

Will. Cupples

A Rare Soul Strengthening
AND
Comforting Cordial,
FOR
Old and Young Christians:

Being the last Advice of John Stevenson in the Shire
of Air, to his Children and Grand-Children.



Y Dear Children and Grand-Children knowing that I must shortly put off this Tabernacle, and being fully perswaded of the Reality that is in Religion, and that Godliness is great Gain: I cannot but leave some Testimony behind me of my real Concern, for your ne-

ver Dying Souls: which I choose to commit to Writing, that when I am gathered to my Fathers, ye may at your leisure Read what God has done for my Soul, & may be thence encouraged to set your Hope in God.

I. I shall in the first Place, Give you an Account of some Exercises of Soul, I have met with in my Pilgrimage.

II. Shew what Remarkable Providences I have been Trysted with, and many of them the Return of Prayer.

III. I shall mention some Texts of Scriptures, which have been the subject Matter of sweet Meditation to my Soul.

IV. And lastly, I shall give you my last and best Advice.

As to my Souls Exercise.

The first Time I found my Heart sensibly Engaged to the good Word, and Way of the Lord.

was in the Days of my Youth, when there was little or no open Vision; because faithfull Pastors were driven into Corners. The Lord in his Providence brought me to hear Mr. *Thomas Kennedy*, once Minister in *Lesswade*, but at this Time thrown out of his Charge, by the Rage of the *Prelates*; the Place where I heard him was in the Hall of *Killochar*, where he Lectured on the 129 *Psalms*; then and there fell I in Love with the Word, and Ordinances of God, and through Grace have through several Tribulations, adhered to the Purity of Doctrine, Discipline, Government and Worship, which is now Established in the Church of *Scotland*; my Sister, my Wife, and Wife's Brother, were at the same Time with me engaged to the good Way of the Lord, and were all of us about the same Age.

After my Heart was thus Disposed seriously, to work out my own Salvation; I fell under great Discouragement. *First*, Because of my Ignorance. *2dly*, Because of my want of Christian Experience. As to the First, the Lord made me to Hope it would be cured, and the Word on which he caused me to Hope, was in *Prov* ii. 3, 4, 5. *verses*. He bore it in on my mind, and I took it as the ground of my sure Hope, and I must own to his Glory, he has sent his Word and healed me of this Plague in a competent measure.

As to the 2d, My discouragement for want of Christian experience: The Lord brought to my mind the vi Chap. of *Hos.* and 3 Verse. *Then shall we know, if we follow on to know the Lord, &c.* and from this made me Hope, the Lord would in due Time acquaint me with the experimental Knowledge of himself; and I own to his Praise, he has been as good as his Word.

On the back of this, I was violently assaulted with Atheistical thoughts of GOD, and so far oppressed with them for a considerable Time, that my Bodily Strength was impaired thereby to a great degree; at that Time, I was ignorant of Satan's devices, and too

closely kept the Devils secrets, by not unfolding my distressed Case to some Christian Friend; but this I alway found, that these unworthy thoughts of GOD filled me with Horror, and I neither allowed them, nor entertain'd them, but at the Time could not discern, that they were Satan's fiery Darts, but rather charged them on my self, which still increased my trouble; however it pleased the mercifull GOD to rebuke the Tempter, by making his Perfections shine on my Soul, when I was gazing on his wonderfull Creature the Sea; and gradually manifested himself to me more and more, when viewing his Works, till at length I saw his glorious Being and Perfections shine forth brightly, in a refreshing drink of Water which I took, and afterwards more and more display themselves in every pile of Grass, and every Flower of the Field, till I firmly believed that he was, and the Rewarder of them that diligently seek him; which happy outgate from the fearful Pit and miery Clay, filled my Soul with great Joy and Pleasure and long after I was allowed to Read GOD in all his Creatures, with great satisfaction.

After a considerable Time in the Year 1678, I heard Mr. John Cunningham in the Church-Yard of Kirkmichael, Preaching on the 2 Cor. v. 20. Now then we are Ambassadors for Christ; as though God did beseech you by us; we pray you in Christ's Stead be ye reconciled to God. What he mainly insisted on was. That by Nature we were in a state of enmity against God, and had need to be reconciled to God. When he opened up this state of enmity against GOD, I was filled with fear that I was in that state, yea, perswaded and convinced in my apprehension that I was so, I was made to see clearly the Evil and danger of such a state, and his Arrows did stick fast in me, because I concluded I was one of the unwise Sons, that had stuck long in the Place of the breaking forth of Children, and had not got fully out of the state of Nature. When he came

to Apply his Doctrine, he exhorted all to come out of this state of enmity, and expostulated seriously with us, in order to enforce the Exhortation.

Both Doctrine and Application had great weight with me, and made me go away longing to be reconciled to GOD, and resolved never to be easy till it were so.

After this in the same Year 1678, and 12th, of August, I heard Mr. John Welsh on Craigdon-Hill, who Preach'd on the above-named Text, 2 Cor. v. 20. and insisted chiefly on this, *We beseech you be ye reconciled to GOD*: In speaking to which Words, the Lord helped his Servant, not only to shew what it was to be reconcil'd to GOD, but also earnestly to press Reconciliation, and to make a free, full and pressing offer of Glorious Christ as Mediator and Days-Man, and the great Peace-maker, who would make up the breach, and bring about this much needed Reconciliation. I being fully convinced how greatly I needed this Reconciliation and Days-Man, Who is the only way to the Father; I with all my Heart and Soul did cordially and cheerfully make the Offer welcome, and without known guile did accept of, and receive glorious Christ on his own Terms in all his Offices as Mediator, and did give my self away to the Lord, in a personal and perpetual Covenant never to be forgotten; accepting of GOD for my Lord; and my God, and my Guide to the Death, and great Reward after it; resolving tho' strange Lords had Dominion over me yet henceforth I would be called by his Name, whom I now Avouched for my only GOD and Lord; upon which I took the Heavens, Earth, and Sun in the Firmament that was shining on us, as also the Ambassador who made the Offer, and Clerk who raised the Psalms, I say, I took all these to Witness in the great Judgement-Day, that I had uprightly and cheerfully, enter'd into this Everlasting Marriage Covenant, resolved through Grace to be sted-

fast in his Covenant till Death: After which my Soul was filled with Joy and Peace in Believing, it was a Joy unspeakable and glorious, having now got good Hope through Grace, that tho' he was Angry, yet now his anger was turned away, and he was now become my Salvation: I rejoiced in the Thoughts of my new Relation to GOD the Saviour, and felt the Ravishing sweetness of a Reconcil'd State, and went away firmly resolving that I would walk all my Days, in the bitterness of my Soul, and never be vainly lifted up, but would fear the Lord and his goodness, who had so far condescended to stoop so low as to Pardon a Rebel, and be reconciled and pacified to me, after all I had done, and all my Bones at this very Time shall, and do Cry out, *who is a God like unto thee, a God keeping Covenant, and whose faithfulness and mercy, endure to all Generations.*

Tho' after this sensible and sweet Covenanting with GOD on the Hill of *Craigdow*, I always studied to improve this Covenant Relation with GOD, according to my various Cases, Tentations, Necessities and Distresses, yet the most memorable Time of my Renewing this Covenant, was at *Craigdarroch* in *Nithsdale*, in the Year 1686, where in secret Prayer, the Lord determined to renew that Covenant I had entered into with him on *Craigdow-Hill*, and wonderfully condescended to bring me as it were nigh to his Seat, and fill'd my Mouth with Arguments, and allowed me to plead with him as a Man does with a reconciled Friend, there was I helped with great enlargement, to renew and adhere to the everlasting Covenant; and there the kind God manifested himself to me, otherwise then to the World, and I may say, that truly my fellowship was with the Father, and with his dear Son Jesus, in as sensible a way and eminent degree, as ever I met with before or since, tho' many times he has been ever since kind to my Soul.

Soon after this whilst at *Craigdarroch*, my Spirit

was overwhelmed within me, on the account of a rising Generation, and for fear of a departing GOD and Glory. I was frequently obliged to retire to solitary Places, and with an aching Heart trembling Soul, and wringing of my Hands, bewail the sad Circumstances that poor Posterity would be in, if God should leave these Lands; I saw that the Rage of a Prelatish Persecution, had Banished many faithfull Shepherds, had put some of them to Death, and were restless in pursuing others. so that they had scattered the Lord's Flock, and made them wander on the Mountains in the dark and cloudy Day, which oblig'd Christ's Sheep which knew his Voice, but will not follow a Stranger, to wander from Sea to Sea, and from one part of the Land to another, to hear the pure and good Word of the Lord, and many times could not find it: All this made my Soul cast down within me, for all Flesh had Corrupted their Way, these who were in Power and Authority, seemed to bid Christ depart out of our Coasts, and many also were the Provocations of Sons and of Daughters; our solemn Covenants wherewith we had bound our selves to the Lord, were too little Regarded by a great many; all this fill'd my Soul with fear, least glorious Christ should be provok'd not to return again to poor Scotland, then I thought if he would not return with a Preached Gospel in plenty and Purity, we had been the Cruel Generation who had sent him away from our selves and poor Posterity; which obliged me in deep Distress, to lament over a rising Generation, and earnestly to entreat, that *Glory might yet dwell in our Land*, and that he would return to us, with a departed Glory.

Whilst I was in this Melancholy Case, I had occasion to hear Mr. James Renwick Preach, who drop'd a Word to the Mourners in Zion who were sorrowfull, because the ways of Zion Mourned, and none going up there as formerly to her solemn Assem-

blies. He bid such take Courage, for Christ would yet Comfort *Zion* and return to these Lands, in spite of all Opposition. He advanc'd several Arguments or grounds of Hope, that he would yet return with a departed Glory, but I being perplexed in Spirit, did in my own Breast muster up many Objections against all his grounds of Hope. and so still strengthened my self in my distressing Unbelief; at length and at last, he advanced this for our Encouragement, that God had born it in on the Minds of honest Ministers and Christians on Scaffolds and at the Hour of Death, by an irresistable gale of his Spirit, that he would yet say concerning this part of *Zion*, here is my Rest, and here I desire to dwell, and that he would certainly return with the Gospel Dispensation in Plenty and Purity: On which my discouragment evanished, for these Tidings of great Joy; for I perswaded my self, that the secret of the Lord is with them that fear him, and that GOD would never suffer *the expectation of the Poor to fail for ever*, especially seeing he impress them with this Hope in a Dying Hour, at a Time when they were filled with Joy and Peace in Believing, and some of them going as a Prince before his Seat, and getting an abundant entrance Ministered to them into the Heavenly Kingdom. And now blessed be his Name who banished my Fears, and has since let me see *Jerusalem* a quiet Habitation, and Glory dwelling in our Land near Forty Years together, and none of *Zions* Enemies now to make us afraid. the Lord has brought back our Captivity like streams in the South, and when he did so, we were like Men that Dreamed, he fill'd our Mouths with Singing, and our Hearts with Joy, and the Righteous Lord hath cut *the Cords of the ungodly Crew*.

And I must say to his Praise, that before the Mercy came, he Remarkably pour'd down a Spirit of Prayer on us, and so prepared our Hearts and bow-

ed down his ear to hear; and on after reflection as well as at the Time, I'm fully convinced he never bid the House of *Jacob* in their most Melancholy Circumstances, *seek his face in vain*; but that it's good, yea best for us at all Times, to draw near to GOD.

Some time after my former happy outgate, from my above mention'd Distress; I found the Clouds returning after the Rain, and my Soul environ'd and beset with thick Darkness, tho' I continued to have a deep sense of my lost state by Nature, and that I could not help my self, tho' I had destroyed my self, yea, tho' I was convinced a Remedy was provided, and that there was no other Name by which I could be Saved, then the Name of *Jesus Christ*; yet I apprehended, and was afraid, that I had never got a saving Discovery of the way of Salvation, through a Mediator, and concluded he was an unknown Christ to me. This perplexed my Soul for some Weeks, till one Day I was in the Fields, and Meditating on the Works of GOD, where I was allowed to Read the Perfections of GOD in every Creature I observ'd, that all of them had Obeyed the Law of their Creator, and never in the least acted contrary to the Will of him, who by his Powerfull Word had given them a Being: This brought me to Consider, how Man had carried towards his Lord and Benefactor, and speedily I found, that tho' GOD made him Upright, yet he soon found out many Inventions unworthy of his GOD, and was the only Creature excepting Devils, that ever disobeyed his Holy, Just, and good Commandments, on which the depraved state of fallen Man, (and my own in particular) was more fully laid open to me, than what I could well conceive before: But all of a sudden, a bright Display of Redeeming Love did with Power shine in upon my soul, that I was fill'd with Wonder, at the amazing good will of GOD to fallen Man,

Man, to a Creature so unworthy, ungratefull and Rebellious, when at the same Time, he had not only resolved to Pardon his Rebellion, and bring the *Elect World* into Favour again, but would do all this by sending his own Son, to be a Propitiation for the Elects sin, when a little before he had Doom'd the fallen Angels to Endless Misery, without the least Pity or Compassion shewn to them, tho' of a nobler Rank by their first Make than Man. All this I say, so filled my Soul with high thoughts of Redeeming Love, and a strong Admiration of all the Perfections of **GOD**, which shined so bright in the Face of Jesus Christ, and in the Way of Man's Recovery from his lost Estate, that my Mouth was filled with Praise, and my Soul with Joy: I thought I never could Praise him enough, who was exalted above all Blessing and Praise on which I invited the whole Creation to join with me in my melodious Song: I bespoke them in the Words of the *Psalmist*, in the cxlvi. Psalm, *Praise him ye Sun and Moon, praise him ye Stars of Light; Fire, Hail, Snow, Vapours and Stormy Wind*, and all that he hath made, help me to sound forth the Praises of so great, so good, so condescending, and so faithfull a **GOD**. Having finished for that Time my Song of Praise, I concluded with Prayer, and after went on my Way rejoicing.

When all of a sudden the *Roaring Lyon* did attack my Soul; I was not by this Time ignorant of his Devices, but well acquainted with his Wiles: He powerfully suggested to my Mind, that now I had got a brave sight of Christ, I being perswaded it was one of his *Hellish Stratagems* to make me think meanly of my attainment, I answered the Enemy with a holy Boldness, and with an audible Voice, what hast thou *O Enemy* to say against it? To which the *Tempter* speedily replied, you never ask'd if you had an Interest in that Saviour, on

whose Account you so much Praise; to which I Replied, alas, that Charge is too true, tho' thou hast been a Liar from the Beginning, in this thou speakest Truth; on which I looked up and Cried to GOD and begged he would let me know wherewith I should Answer the *Enemy*. Immediately it was imprest on my Spirit, that a GOD of Infinite Goodness, Mercy and Faithfulness, would never have made me so Rejoice in his Perfections, being so gloriously displayed in the great Work of Man's Redemption, if I had not an Interest therein, and I told the *Enemy*, that the God who had made me glad at his Salvation, would not, could not deceive any of his Creatures, and in this would I trust. The *Enemy* than suggested, that I would not always be in such a Frame; I Replied that I fear'd, but that I lamented, but told the *Tempter*, tho' I should meet with *Winter blasts*, after all this *Sun-shine*, I would imitate the Wise *Mariner* in a *Winter Season*, who keeps in Harbour, but when ever a favourable Gale came, or a Spring-tide of Heavenly influences, I should be in readiness to cherish the Motions of the Spirit, and in the mean Time would wait upon GOD, as a God of Judgment, and the God of my Salvation; whose Salvation had now set me up on high, and made me Ride on my high Places. Upon which the *Enemy* left me for a Season; and I for some Time was filled with Joy and Peace in Believing.

Some time after the above Exercise, I was in a considerable outward Trouble, and having earnestly entreated GOD to deliver me out of it, I vowed that my Praise should no longer wait for GOD, or be silent in Zion, then he would be to me in this Particular, the Hearer of Prayer and so I bound my Soul in the Presence of GOD, to set apart a Day for Thanksgiving, if he would condescend to grant my humble Request, and particularly that in the 23, 24, 29. verses, of the xxii. Psalm, should be a part of my Song, *W*onderful good will

Namely,

Namely, Ye that fear the Lord, praise him; all ye the
 haſted of Jacob, glorifie him, and fear him all ye the ſeed of
 keſſrael; for he hath not deſpiſed nor abhorred the Affliction
 of the Afflicted: neither hath he hid his Face from
 him, but when he Cried unto him, he heard. My praiſe
 ſhall be of thee in the great Congregation: I will pay
 my vows before them that fear him.

Accordingly it pleaſed the mercifull GOD to re-
 layard the Voice of my Supplications, and to command
 had off my Trouble; whereupon I reſolved to Sacrifice
 to GOD, the Sacrifice of Thankſgiving, and pay my
 Vow unto the Lord. But when I had fix'd the Day;
 The great Adverſary of GOD and Man, did aſſault me
 with his fiery Darts, to keep me back from paying in
 the Rent of Praise, which was due by me to my great
 Deliverer, alledging that I need not Praise ſo ſoon,
 or I was ſtill under many Troubles, ſuggeſting that
 had beſt delay my Day of Praise, till all my
 Troubles were removed, and than I might keep one
 Day for all; to this I was helped to Answer, that Iſrael
 of Old when carried ſafely through the Red-Sea, did
 ſing their Song to him who ſaved them, when they
 knew they were juſt enter'd into the Wilderneſs,
 where many Troubles did abide them, and as they
 did, ſo would I; accordingly I ſpent a Day in re-
 turning Praise, and found the GOD whom I adored,
 very kind to my Soul.

After ſome Time I found a Cloud ariſing, which I
 may ſay as the Prophet in another Caſe, that at firſt it
 was as a Man's Hand, but gradually encreaſed, till it
 covered the whole Heavens as it were and hid from
 me the reſreſhing and lightſome Rays of the Sun of
 Righteouſneſs; I may ſay I feared to enter into the
 Cloud, and it was the greateſt and of longeſt continu-
 nce, that ever I met with in the Houſe of my Pil-
 grimage, the Lord covered himſelf with a thick
 Cloud, and made Darkneſs his Pavilion, and the
 ſong,
 namely,

cry'd, yet he seemed to shut out my Prayers: This
 Cloud lasted for two Years and some Months: The
 first Year my bitter Complaint was, He hath hid his
 Face, and I cannot be troubled. *for my stroke is heavier*
than my groaning. The second Year my mournfull
 Song was; *He hath hid his Face and I am troubled.* In
 my first Years Distress, his Arrows stuck fast in me,
 and his Hand did press me sore: *my Wounds did stinck*
and were Corrupted, and there was no soundness in my
Flesh, the Arrows of the Almighty did Drink up my Spi-
rits, Night and Day his Hand lay heavy upon me, so that
even my Bodily moisture was turned into the drought of
Summer: when I said sometimes that my Cough would
 ease my Complaint, I was filled with tossing to the dawning
 of the Day, and then in the Morning the Cry was,
 when will it be Night, and at Night when will it be
 Morning: I remembered G O D and was troubled,
 and I communed with my Heart, wherewith I might
 ease my smart; I remembered the Days of Old, when
 he led me through the Wilderness, and the Spirit of
 the Lord as I thought had caused me to rest, but now
 was I ready to Cry out: *Is it true in very deed, that the*
Lord hath forgot to be gracious, hath he shut up all his
Bowels of tender Mercy in his Wrath, doth his Promise
fail for evermore. I was ready to conclude that all
 Men were Liars, and all former Experiences were
 Delusions, and yet glad to Cry out, *O that it were*
with me as in Months past, when the Candle of the Lord
did shine upon my Tabernacle, and when by his Light
walked through Darkness: But still the Comforter that
 should relieve my Soul was far from me, and my broken
 Bones were never like to rejoice, Tho' it be said
 he hideth his Face but for a Moment, and that his
 Anger endureth but for a Night; yet the Time of my
 sad Exercise seem'd the longest Period of my Life, for
 Joy was never like to come in the Morning. The
 second Year of my Distress, I was made indeed to alter

a little the ground of my Trouble, and cry out, *he has hid his Face and I am troubled.*

In my first Years Exercise it was a great part of my Burden, that I could not be duly Burdened, when the Glory was departed from me; but now I was made to own, that as he hid his Face, so this was my trouble and indeed my trouble was so great, that I could not well speak; amidst all my down-casting, I had the *Raring Lyon* to grapple with, who likes well to fish in muddy Waters; he strongly suggested to me that I should not eat, because I had no Right to Food, or if I ventured to do it, the *Enemy* assured me, that the Wrath of GOD would go down with my Mortal, and that because I had forfeited a right to the Divine Favour, and therefore had nothing to do with any of GOD's Creatures: To this I Answered, that even the Wicked had a right to Eat and Drink, by the Law of Creation and the indulgence of Providence; for even an Earthly Judge had so much generosity, as to allow a Condemned Criminal, to be fed on Bread and Water, at least till the Day of Execution, and how much more Compassion would GOD shew to his Creatures, the Workmanship of his hands, even tho' under a Sentence of Condemnation, as long as he granted the Reprieve, or spared the Execution of the formidable Sentence, yea, I alledged I had a Civil Right by the Laws of the Land, and ought to make use of it for the Preserving of the Life which GOD had given, even as I was a Member of the Society in which Providence placed me. However, so violent were the Temptations of the *Strong Enemy*, that I frequently forgot to eat my bread, and durst not attempt it, and when through the perswasion of my Wife, I at any time did it, the *Enemy* through the Day did buffet me in a violent way, assuring me that the Wrath of GOD had gone over with what I had taken, thus went

I from Day to Day about my ordinary employment, broken and much born down, and the weak Body scarce able to subsist any longer; than the *Enemy* perswaded me, if I would tell my Case to any Christian Friend, I could not give a greater Evidence of gross Hypocrisie, than to pretend to Soul Exercise: In this I was indeed the Devils Closet Secreter, to my great prejudice and Satan's advantage, for had I reveal'd my distress to an Interpreter, one among a Thousand, the *Enemy* (by God's assistance) might sooner have been foiled: But as my Wounds did stink, so my folly made it so: having enjoyn'd my Wife, to let none know my Distress and Exercise.

The *Enemy* after all did so pursue me, that he violently suggested to my Soul, that some time or other, God would suddenly destroy me as with a Thunder-clap, which so fill'd my Soul with Fear and pain, yet every now and then, I looked about me, to receive the Divine Blow, still expecting it was a coming; yea, many Nights I durst not sleep, least I had awakned in Everlasting Flames, and in this dreadfull Confusion, have Prayed on my Bed whole Nights, that GOD would avert the feared Vengeance, I cryed to him out of the depths, and deep called to deep, at the noise of his Water Spouts, and all his billows went over me, yet I was never like to hear his loving kindness in the Morning, yet still I had my Prayer to the God of my Life, sometimes crying out, My Rock, why forgettest thou me so, how long shall I go thus Mourning by the oppression of the *Enemy*, its like a sword in my Bones, whilest my foe upbraids me, and whilest the *Enemy* says unto my Soul, where is thy GOD: At another time crying out, O send forth thy light and thy truth, let them be my guides, and then will I go to the Altar of God, to God my exceeding joy; sometimes I have said, O my soul why art thou cast down within me, and why thus disquieted in me; but yet after all, I durst not venture to say to my distressed Soul

Soul, Hope thou in God for I shall yet praise him, who is the health of my Countenance and my God. Whilest thus I was in the fearfull Pit, and sinking in the Miery Clay, it pleased the kind God to devise means, that his banished might be again brought Home, and soon after did say deliver him from going down to the Pit, for I have found a Ransom, and my outgate from the Pit wherein was no Water, was in the following manner.

The Presbytry had appointed our Minister Mr. Crawford, to supply at Kirkmichael, which was then Vacant, he had intimated to us, that we were not to expect Sermon that Day, accordingly he studied for Kirkmichael, but a Providence falling out on the Saturday prevented his going there, which made him send Word to some near his own Church; that he would Preach at home, because he was insuperably obstructed from going to Kirkmichael. On the Sabbath amidst my great Distress, I went to the House of GOD, for I still loved the Habitation of his House, the place where his Honour dwells, and there that Day he sent his Word; which afterwards healed my Soul. The Minister laid aside his ordinary for that Day, and Preach'd from the Text he had studied for Kirkmichael; which was this in the xlii. Psalm, *O my Soul why art thou cast down &c.* I thought when he Read his Text, that he singled me out with his Eye, and looked always my ways, and in a Word, his whole Sermon was suited to the several parts of my long and sharp Exercise, so that I was amazed what to make of the Providence; in the multitude of the thoughts that rolled within me, the Enemy suggested, that if the Minister had not plowed with my heifer, he had not read my Riddle, and did insinuate that my Wife had told the Minister's Wife my Distress, and that she had told her Husband, and therefore he had chosen the Subject on purpose, so the Enemy suggested I was a Fool

to take Comfort which came not from GOD, but only from Man; on which I suspended my taking comfort, till I enquired at my Wife, if she had discovered my Case to any, and from her I found she had never devulged it, this made me on the *Monday* go to Mr. *Crawford*, and enquire how he came to chule that Text that Day; he Answered he always sought Direction from GOD in chusing what he was to Preach on; After which the Lord shined on his Word and Providence, and said as it were to the poor Prisoner go forth shew your self; The Lord began that Day to knock off the Fetters wherewith I had been long bound, and sometime after more eminently shined upon my needy Soul, at a time when my Wife was nigh unto Death, but wonderfully brought back from the gates of it. *Rejoice not thou over me O mine Enemy, tho' I fall I shall arise, tho' I walk in darknes, the Lord will be a Light unto me, tho' he caused long grief, yet had he Compassion, according to the multitude of his tender Mercies, and suffered not the Enemy always to rejoice over me.*

Some time thereafter Satan stood at my right Hand to resist me, and charged me with all my Sins, and the aggravations of them, as also my Plagues of Heart, and enquired by his strong suggestion whether or not I my self being Judge, could I think that such Sins and Grace could dwell together, to which I readily replied, I thought they could not, upon which I raz'd the very Foundation, and in a moment destroyed what I had been many Years a building: My trouble however was so great, I was obliged to take my Bed being grieved at the melancholy thoughts of my having deceived my self, so rude was I, and as a Beast before him, that I could not in this dark hour live by Faith, it was indeed the hour and power of Darknes; grieved was I and loath to call all that ever I met with a Delusion: Yet so strong

was the Tentation. I could not read my Evidences for, or Title to his Favour, all this not only made me take my Bed, but threw me in a Fever for some Days; and then the *Enemy* did sorely assault me, and assured me, he would either dwell for ever in my Heart, or deprive me of the Exercise of my Reason. Upon which I told my Wife what the *Adversary* had threatned, and desired that she would go out and Cry to GOD in my behalf, and I would in the mean time, Entreat his appearing for me in such a strait, and disappoint my Malicious *Enemy*: Accordingly she went out to Prayer, and I Cried to God on my Bed, out of the Depths; and heartily requested that *Satan* might neither be permitted to dwell in my Heart, or distract my Head. Dear Lord, said I, gather not my Soul with Sinners, for I cannot think of such a Hellish Guest; O Lord I am thine save thou me, Enthroned thy self in my Heart, and let not the *Enemy* have Enterance there, I have Renounced the Devil, and will never be led Captive by him at his will; he maintains that Grace cannot dwell with my Corruption. but thou knowest my Sin is my Burden; *O wretched Man that I am, who shall deliver me from this Body of Sin and Death*, Lord I long for Victory over it, and that through the Blood of the Lamb, therefore dwell there in my Heart by thy Spirit of Grace, that *Satan* may have no Room therein. And dear Lord, let not the *Enemy* deprive me of Reason, least thy Name be Blasphemed among the Wicked, least the Prophane ridicule Religion and Cry out, take up the Professor, he is now distracted, and all his Religion has been only a Notion in his Brain; by many Arguments I beg'd of God, he would rebuke *Satan*, and plead the Cause that was his own; on which the Lord that chose *Jerusalem* seemed to say, *Is not this a brand plucked out of the burning, and charge was given to take away my filthy Garments, and cloath me with changes of Raiment*; so the *Adversary*

was

was put to silence and my Wife came in smiling with the Hopes of it, the Lord having enlarged her for me in Prayer: I immediatelie was not only healed in Spirit but in Bodie; my Fever was Rebuked as well as the *Enemy*, and I got up and put on my Cloaths, after I had lain some Days in trouble both of Body and Mind, and thus got a new Occasion of setting up my *Ebenezer*, owning that hitherto the Lord had helped.

Some time after this, the *Enemy* again pursued my Soul, and charged me afresh with my Sins, and maintain'd I was nothing but a Hypocrite, and had best quite the Way of Religion, for the longer I continued my Profession, I would encrease my miserie the more. this he much insisted on; but I being perswaded, that in my Spirit I allowed no guile, I assured the *Enemy*, I could not, nor would not give up with the good way of God, for the Lord had all along shewn me great kindness, since ever I engaged in his way and Service, I could not therefore so foolishly and ungratefullie requite the Lord, as now to turn my back upon him, I had found his Yoke easie and his Burthen light, and none of his Commandments were grievous to me: Besides I was convinced, that none was such a good Master, to whom then should I go if I would turn my Back on him, *who only had the words of eternal Life*; therefore, *there was none in Heaven or upon Earth that I desired for a Lord and Master beside him*: Yea I was sure that what advantage the *Enemy* got over me now, or at other Times, was because of my Sins, and what might I yet expect would I so far Transgress, as whollie to quite God's Way; therefore I assured the *Enemy*, that in God's way I would constantlie go on in the strength of God the Lord, and would still make mention of his Righteousness and his only. A few Days after I came to the Sacrament at *Kirkoswald*, and on the Saturday as I came towards the Tent, the Adversary suggested;

that

that all my Provocations and Heart Plagues were Written on my Fore-head, and that all the People were gazing at them, he so far prevailed as to make me sit down in haste and hid my Face; however the Lord set bounds to his Rage against me till the Solemnity was over; after which I had occasion to go to *Gaustone* on the *Munday*, and as I returned, the restless *Enemy* made another assault, he averred that I had slain *the great King's Son*, and that I had stab'd him to the Heart in *Adam*, and since pierced him by many actual Transgressions, and therefore he would immediately hale me to Prison; on which I told him, I would fly to the *City of Refuge*; he suggested that he would pursue me even there, and drag me from the very Horns of the Altar, that I might die the Death of the Murderer, having slain *the great King's Son*: Upon which he seemed to bring me to the *City of Refuge*, where the Judge was then sitting, and craved Sentence against me, the *Enemy* appealed to two Witnesses that I was guilty; namely, the Judge who was privy to all that ever I did, and my own Conscience, these awfull Witnesses readily own'd I was guilty of the Charge; on which the *Accuser* craved a speedie Sentence, that he might be allowed to drag the Criminal to Prison, this made my trembling Soul with Tears gushing out supplicate the great Judge, that I might be allowed the *Benefite* of that *Act of Grace*, made long ago, and firmlic ratified in the *Council of Peace*; namelic, *Deut. iv. 42. He that slays his Neighbour unawares and hated him not in times past, shall fly to the City of Refuge and live.* I pleaded that such was the Equity of the Judge, that even in the Cause of his own dear Son he would not, could not act contrarie to his own standing Law but would magnifie the Law and thus make it honourable, how unworthy soever the accused Criminal was, I appealed to the great Judge and the other Witness Conscience, if it was not unawares that

that I had slain *the King's Son*, when I stab'd him in *Adam*, and that I hated him not for times past, tho' I had frequently pierced him, yet this was the grief of my Soul, and was in bitterness for it more than for a first Born, yea, the two great Witnessees knew, that the *King's Son* whom I have pierced is precious to my Soul, and to his Blood I flee for cleansing, and it speaks better things *then the Blood of Abel*; and tho' I have sinned, I have an Advocate with the Father, who is the Propitiation for my Sin, it's in the meritorious vertue of the Blood and Intercession of the Lamb slain that I confide, by the Horns of this Altar will I live and Die: Therefore O Righteous Judge before whom I stand, may I be justified freely from what the *Enemy* hath charged me with, and from what I charge my self with also; the Lord that chose *Jerusalem* rebuke Satan, send him to his Place, and let him pursue me no more; On which the Mercifull Judge smiling on me in the Face of his Anointed, pronounced my Absolution and said, *Son be of good cheer, thy sins be forgiven thee*; which made me go from before his Tribunal wondering at the Mercy of the Judge, and tender Bowels of the Eternal Son; thus again the GOD of Peace banished *Satan* for a time under my Feet, and made me go on in my Way rejoicing, my Soul being filled with Joy and Peace in Believing, because I had got the New Name and the White Stone, which no Man knoweth but he that receiveth it, for strangers intermeddle not with this Joy.

Some time after this, our Minister not being able to Preach, I went to *Girvan* on the Sabbath to hear Mr. *Stewart*, and as he closed his Forenoon Sermon, *Satan* stood up at my Right Hand to resist me, and charged me with my *filthy Garments*, setting all my Sins and Plagues of Heart before me in a sinfull view; upon which between Sermons I retired to the Fields, to think on a Text of Scripture which came to my mind

mind and suited my Case, the Words were these, in the first Epistle of John, *If we say we have no Sin, we deceive our selves, but if we confess our sins, God is faithfull and just to forgive us our sins, and cleanse us from all unrighteousness*: where I observed that it was most consistent, with the Faithfulness and Justice of God, to forgive his People their Sins, and that he was by these his Attributes engaged to do so; that it was agreeable to his faithfulness, was evident from his Promise in the Proverbs, *He that confesseth and forsaketh his sins shall find Mercy*; as also in Jeremiah, which is mentioned also in the Epistle to the Hebrews, *I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more*, therefore faithfull is he that hath promised, who also will do it, for his is the Word of a King, who abideth faithfull and cannot deny himself; it is also evident said I, that GOD's Justice does also engage the *Holy One*, to pardon the sins of his penitent People; for when Man had destroyed himself and could not help himself, it pleased the offended GOD to lay help on his Dear Son, who was mighty to save; him he appointed and accepted of as the Elects Surety, and laid on him the Iniquities of them all, so that it pleased *Jehovah* to bruise him in the Elects Room and stead he was wounded for their Transgressions, -and laid down his Life a Ransom for many; and therefore seeing the Debt was already paid by the Surety, it was just with GOD to let the Elect go free, and not exact double Payment, so that Justice it self did now Cry out concerning the Elect Sinner, *deliver him from going down to the Pit, for behold I have found a Ransom*: Wherefore I concluded, that tho' I was verily guilty, yet GOD was Just and Faithfull to forgive his Peoples sins: On which the *Enemy* strongly suggested, that he was faithfull to forgive Sin, but it was only the Sins of his People; and desired me to

find

find by Scripture Marks that I was one of them; I own'd it was true, that he would only Pardon the sins of his People, and endeavour'd to Read my Evidences of Grace, but alas, the *Enemy*, took me at a Catch, for the Cloud I was under was so great, that I could not see to Read my Character, nevertheless I told the *Enemy* that I was sure of one Mark, and would lay claim to it, namely that I loved the Brethren, even all who bore God's Image, but here he suggested, that one *Swallow* made not *Summer*, and that one Mark alone was no Mark of a real Christian, which so confounded me that the *Enemy* rejoiced over me, and for three full weeks did trample on my Faith and Hope, and no doubt thought he would for ever separate me from the Love of GOD, which is in Christ Jesus; the *Enemy* still pursued my Soul and made me dwell in Darkness, as one that had been a long time Dead, whereupon I resolv'd I would no longer keep the Devil's Secrets but would open my Case to some of his Messengers, if happily I might find an Interpreter one among a Thousand, that could shew unto Man his uprightness; to my own Minister I could not go, for he himself was in great Trouble at the Time therefore I went to Mr. *Stewart* and opened my Case to him, but Comfort found I none; for the Comforter that should and only could relieve my Soul, was yet far from me: Having taken my leave of Mr. *Stewart*, *Satan* attacked me just as I was coming away, and assured me that I was acting the basest Hypocrisie, telling Mr. *Stewart* that I was in Distress, when there was no such thing, and perswaded me that I had not lied to Man only, but to the *Holy Ghost*; which new Accusation greatly perplexed my Soul; this being on *Thursday*, I was sorely buffeted till *Sabbath* thereafter, when early in the Morning Scripture Marks of my interest in the Favour of GOD, did throng into my Mind with great sweetness and Power from high,
then

then I told the *Enemy*, that now I could read my Evidences, and that I was in Covenant with GOD, to which GOD himself was Witness on *Craigdow-Hill*; Yea, I told him, that I had fled to the *City of Refuge*, and got my Absolution pronounced near *Maybole*, as I came from *Garsstone* to *Kirkoswald*; I added as a further Mark, that I counted the People of GOD *the excellent ones in all the Earth*, and could say, Lord do I not Love those that Love thee, and am grieved with those that rise up against thee, yea, *I love the habitations of his House, the place where his honour dwells*; yea, I am sensible of my Body of Sin and Death, and count it my greatest burthen, and long exceedingly to be delivered from it, and can say, that whatever Corruption be in me, I have no quarrel with his excellent Law, but count it Holy, Just and good, and can say, *how love I thy Law, it's my meditation all the Day*, and stays ever with me; yea glorious Christ is precious to my Soul as he is to them that believe; after the *Enemy* found me assisted to Read my Evidences, and that GOD by his Spirit had let me see the Grace that was freely given me, *Satan* departed from me for a Season, and GOD filled my Soul for some time with Joy and Peace in Believing.

Some time after this as I was coming from the Bar, the *Adversary* gave me a new onset, and told me, I was a great Fool to trouble my self about Religion, seeing there was no reality in Religion; upon which I went to Prayer, and beg'd of GOD he would direct me how to Answer the *Adversary*; after which I proposed the following Questions to the *Enemy*. 1st, if there were no Reality in Religion, how comes it that Graceless Sinners when they come to Die, when People are for ordinary most serious, do so desire to be Religious and to die the Death of the Righteous. 2^{dly}, If there be no Reality in Religion, how comes it that some who were irreligious, have such a remarkable Change

Change wrought on them, that they not only turn Religious, but continue so through a long Life, notwithstanding of great Affliction and Persecution on the account of Religion. 3dly. If there be no Reality in Religion, how comes it that the Religious get much advantage both Temporal and Spiritual, by the same Dispensation, by which the Wicked get great Prejudice. 4thly. If there be no Reality in Religion how comes it to pass, that the Judgements threatned against the Wicked in God's Word, have so frequently such an exact accomplishment. 5thly. If there be no Reality in Religion, how comes it pass, that the Religious are so encouraged by GOD, in the way of their Religion, and meet with so many Mercies from the GOD they serve, and many of them coming to them as the Fruit of Prayer. 6thly. If there be no Reality in Religion, how comes it that GOD works so many Wonders for the Credit and Vindication of Religion, and Religious Persons. Having proposed these Questions the Lord rebuked *Satan* and has never suffered him to molest me since in such a way, so that I may say God has never suffered me to be tempted above measure, but has to this Day allways with the Tentation, given a way to escape, and has in all my Distress put underneath his everlasting Arms, and has been a present help in straits, so that I will chearfully own he is my Rock, and there is no unrighteousness in him.

As to the second Thing promised, to give you some Account of, namely; Remarkable Providences and Returns of Prayer. I shall join these both together, because in their falling out, they were frequently connected one with the other.

The first I shall mention was what I met with at *Bothwel*. I am not ashamed to own I was there, and do declare it was not a Spirit of Rebellion against the then King and Government that took me there, as the

rising

rising up and Association is slanderously reported of
 by many. That which moved us to join together, yea
 appear in Arms, was the necessary Defence of our
 Lives, Liberties and Religion, for it's well known,
 how the Enemies of GOD and our Holy Religion,
 did eat up the People of God as Bread, and call'd not
 on his Name, and wherever they met with Honest
 Ministers, or private Christians, they either shot them,
 Banish'd or drag'd them to Prison, and for no other
 Reason, but because we Worshipp'd the Covenanted
 God of our Fathers, and that according to our Con-
 science, and in the way, we judg'd was appointed of
 GOD, we took chearfully the spoiling of our goods;
 had not the *Enemy* sought to Lord it over our Consci-
 ence, which we could not submit to them, without in-
 curring the displeasure of GOD; I own many of us
 could not be Edified by a set of Men, forced on us
 by the *Prelates*, and it's well known how Scandalous
 and immoral the generality of them were; and yet
 for not joining in Communion with Men, who were
 a Scandal to the Christian Religion, we were Hunted
 like *Partridges* upon the Mountains, and exposed to
 the Rage of the bloody Soldiary, whose tender Mer-
 cies we found to be Cruelty, yea when we complain-
 ed of our Grievances to those in Power, in the most
 humble dutifull and Loyal way, we were the more
 harass'd and oppress'd; and as if our Persecutors had
 a mind to shew to the World, that they were entirely
 void of Humanity, as well as Religion; they made
 Acts against our laying grieivances before them: all
 which considered, it was no wonder we join'd toge-
 ther for our common Safety, and our Uniting together
 was on the very Principles, on which our happy Re-
 volution was afterwards brought about; namely, the
 preserving our selves and Posterity from *Papery*, Sla-
 very and Arbitrary Power, having shewn you what
 moved us to take up Arms at *Bothwell*, I come now to

let you know the Providence I met with there, whilst we lay at *Hamiltoun* before the Engagement; I observed all my Acquaintances and others providing Head-pieces and Breast-plates, and what was necessary for their Safety in the Day of Battle; I not having Money to spare on these Things as some others had, I looked up to God, and took him for a Covering to my Head in the Day of Battle, as he had been to *David* of old, for I observed whatever Pieces of Armour they had prepared for their Safety, there was still a possibility of their being slain, wherefore I humbly told the great GOD, I would entirely depend on him, as my Covering in the Day of Battle; accordingly when our Forces fled from before the Enemy, and all took what way to go they judged most proper for their safety, I Rode not through *Hamiltoun* with the rest, but went about the Town, and having got over a Glen, when I got to the other side of it, I espied a Party of the Enemy just below me, and in the very way by which I behoved to Ride, I could not turn back without Alarming them, and therefore Rode on, my Comerade was Riding just before me with his Head-piece and other pieces of Armour, which he had provided for his safety, I saw him dismayed, and that he could not well fit his Horse through slavish fear, on which I whisper'd to him to go on composedly, and I went before him with my Carbine over my Arm and my Sword drawn in my Hand; the Enemy came so close up to the Way, and all standing under Arms, that I could not Ride past without touching Cloaths with them; on which their Commander in a Threatning Way, asked me the Word. I had resolved not to speak whatever they asked of this Nature, because I knew not their Word, and thought it would irritate them the more, if I told them what was not their Word; as I spoke nothing but Rode on depending entirely on the GOD whom I had chosen for my

Covering

Covering in the Day of Battle, I got past them unmolested, but whenever my Comrade came up, I heard the Officer ask him, the Word Dog, on which through fear he told him what was not their Word; which so provoked the Commander, that he struck him over the Head with his Broad Sword, which by reason of my Comrads Head-piece broke in two, this so enraged the Commander, that he order'd some of his Men to Fire, which they did, and kill'd him on the spot, I I still stepped on without the least hurry or Confusion, and they never in the least molested me; just as I passed them, I saw Collonel *Burns* lying in his Blood, whom they had shot a little before; so that I must own the Lord was my safety, and the Covering of my Head in the Day of Battle, he hid me as in the hollow of his Hand, and set remarkable Bounds to the remainder of the Wrath of the Enemy, so the Snare was broken, and I escaped as a Bird out of the snare of the Fowler, and my sure and Allsufficient help was in *Jehovah's* Name, who made the Heavens and the Earth.

From this Time till our happy Revolution, I was oblig'd for the space of Nine Years to retire and hid my self as much as possible, from the Rage of my Persecutors, and I knowing the Wrath of the Enemy, and fearing if I were taken by them, I should be tempted through my weakness, to any sinfull Oaths which they contrived to ensnare Souls, or be exposed to the greatest Sufferings. I set apart Time for Prayer, and pleaded with GOD that he would make out graciously to me what he had promised to do for his Church and People in Days of fiery Tryal; and particularly would accomplish to me his great Promise in 3d, of the Rev. and 17 Verse, *Because thou hast kept the Word of my Patience, I also will keep thee from the hour of Tentation, which shall come on all the World, to try them that dwell on the Earth.* I pleaded the out-making of this, and I must own he remembered the

Word on which he caused me to Hope, and preserv-
ed me remarkably from the *Enemy* as you may hear
afterwards.

Some time after this, a Troop of the *Enemy* was
Quartered about *Daily*, and five of them were quar-
tered upon my Father in *Camragen*; as they came to
my Father's House they were informed that I was
that Morning come to the House (for there were
many Informers in the Country, who sold themselves
to betray innocent Blood, and that for a Piece of
Bread) they had told the Soldiers what sort of a Man
I was, what Cloaths I had on, and what sort of Hair,
and it was so that I had come from my Hiding-place
just into the House, to get some Refreshment; I had
not sat down, neither did I resolve to sit down, when
all of a sudden, my Sister and I heard a great Noise
before the Door, we ran to the Door to see what was
the Matter, and found Three of the Five *Dragoons*,
who asked if I were the Good-man of the House, or
if I belonged to the Family? I answered I was not
the Head of the Family, but I belonged to it; I ex-
pected the next Question would have been, are you
his Son? but the Lord restrained them from it, for his
wise ends and my Safety; they told me they were to
Quarter with us, and dismounted, and were in a
great Rage; the Lord ordered it so, that neither my
Sister nor I were the least daunted before them; I
spoke Civilly to them, and told them to be Calm and
Easy, and they should get for themselves and Horses
in great plenty, I offer'd them either Straw, Hay, or
Corn for their Horses, and took them into the Garden,
and made up a Bundle for each of them of what they
desired; I made up also one for my self; I let them
take up their Bundles first and return to the Stable,
and I just followed; but when they entered the Stable
Door, I skip'd back and got over the Garden Ditch,
and so escaped from them. They afterwards were in
great

great Rage at the Disappointment, and when they met with my Father threatned to have him ruin'd, for entertaining such a Person as I in his House; but my Father turned the Chase on them, and threatned to tell their Commander, that they had let me go, after they had me in their Custody, upon which they held themselves quiet, and the Lord kept me from that Hour of Tentation, as I had beg'd and as he made me hope.

Some Time after this, some of the *Dragoons* being Quartered in my Fathers, I was lying out by Night and by Day on a Neighbouring Hill, to which I had my Meat sent me for ordinary; it fell out that the several Troops which lay at *Girvan* and *Daily*, were all to Rendevouze, upon which they which quarter'd in my Fathers went to meet with the rest at *Girvan*, I seeing them go off, came down from the Hill where I used to lurk, and came with a design to get some Refreshment, whilest I was taking it, my Father came in and told me, he saw some *Dragoons* coming back in great haste and that they were just at Hand, and desired me to fly for my Life and he would divert them at the Entry, till I could hide me in the Garden; I told him I would ly on the other side of the Garden, in a Black-berry-bush, till he had got them settled, and when he had done so, he might bring me an Account, and I would go off; accordingly I went out and hid me in the Bush, whilest my Father helped them to lay off their Furniture; for they were the *Dragoons* which used to stay with him, and had been sent back in haste: Before the *Dragoons* would go into the House, they would see their Horse put to the Grass, and notwithstanding of all that my Father could do to divert them, they would put their Horse to Grass that Night, to the Place where I lay hid. Whereupon one of the *Dragoons* seeing the Black-berries, came to eat Black-berries off the very Bush, at the Root of which I lay

my Father seeing him at the Bush where I was, Cried to him. that he would Poison himself, for now in *Harvest* these Berries were full of Worms, and desired him to bring him a Berry, (in order to get him from the Bush) and he would shew him a Worm in it; the *Dragoon* went to him accordingly, and shewed him a Berry, and my Father opened it, and shew him a Worm in it, which is ordinary in many of them, at such a Time of the Year, and thus he was perswaded to go into the House with the rest, and to take Meat; when ever they were set down, my Father came out as if he had been to take care the Horses should not break in upon the Corn, and he told me they were settled, and so I stepped off to my ordinary Lurking-place upon the Hills: And here again it is evident, that I dwelt under the shadow of the most High, and lay in the secret Places of the Almighty, when my Enemy was so nigh, and did not discover me: and I may say. that in the Mount the Lord was seen, and may call the Name of that Bush *Jehovah-Jireh*, for there he was seen to appear for me, for not only did he put a Covering on my Head in the Day of Battle. but now again when in great Danger, he did not enclose me in the Enemies Hand.

Some time after this, having entered into a Married State, my Father had made a secret Place in his Hay-stack, where I stay'd a whole Winter by Night, and some part of the Seed-time, when my Wife was not with me; sometime a Friend in like Circumstances with my self, would come and stay a Night, for there was room under the Stack for Two, and this was my secret Chamber for the time above-mentioned, and a very cold one too, notwithstanding of all the Hay that was about us. One Morning when my Wife was with me, she got up and went out at the little hole we had to get out at, and she stoped the Bundle of Hay in which was our Door; as she stood in the Garden, all of a sudden, she observed four

Men

Men hard at hand, she stepped back, and stooped as if she had been drawing Hay, and whispered to me, that I should keep close, for she saw some of the Enemy; within a little one of them struck her on the Back with the side of his Sword, and told her she was their Prisoner, on which they took my Wife and Sister to Prison, for no other Reason allieg'd against them, but that they would not hear the Curate, which they had no freedom in their Conscience to do, considering they came not in by the Door, but were blind Guides forc'd upon us by the Prelates; and very immoral for the most part too. For this they were carried to Maybole and put in Prison, where they lay some Days, till a Party of Friends got them out by Night: As for the Four Men who took them, Three of the Men were as common Beggars served by my Wife afterwards at her Door, and the fourth Man's Wife also, when we Lived to see Jerusalem a quiet Habitation, and lived to see our spoilers in straits, and we were Provided for in Plenty, and so able and ready to feed our Enemies; now here I also Remark the kindness of GOD, that suffered not these Men who took my Wife, to see her just coming out of the Stack, for had they done so, I had either been Apprehended, or been obliged to shed their Blood, in which I had no pleasure.

Some time after this, the kind Providence of God had provided a Nursing for my Wife in Craigdaroch, Ferguson in Nithsdale, where she stayed till the Revolution, and by this the Lord opened a Door for my safety and Comfort, for I was for the most part well entertain'd there, tho' I was kept hid in the House, none knowing I was there, but the good Lady, and my Wife; for so dangerous were these Times, that kindness could not be shewn to one in my Circumstances, without endangering the Family that did it, in case it were known; so enraged were the Prelates against those who would not Comply with the Inventions of Men. Now my Wife having gone to Nurse

there, some Months after I left *Carrick* to go and see my Wife, but not knowing the Way, I got a Lad who had been in that Country to be my Guide; accordingly we set off, but durst not keep the common Road for fear of the Enemy, it being now like the Days of *Isaiah* when the High-ways were unoccupied, and no Peace to Honest People when they went out, or when they came in; being obliged then to go by the Mountains, there came on a frightfull Mist and Fog, so that we wander'd in a Desert and Pathless Way, and knew not whither we were going: I told my Guide that we were surely Wandering, and therefore I would sit down and Pray, as I usually did. and do, when in such a Case; before I Prayed I sung some Verses of the 107 Psalm, about the Redeemed of the Lord, their wandering in a Pathless way, and how they cryed to GOD, and were by him brought to a City of Habitation. having sung some Verses, I went to Prayer, and was so burthened with *Zions* Distress, that I forgot to beg of GOD to remove the Mist, and lead us in a right Way: I considered that the Church of Glorious Christ in this Land, was like Sheep without a Faithful Shepherd, and scatter'd on the Mountains in the dark and Cloudy Day for our Pastors who were carefull of the Flock of Christ, many of them were Banished, others of them Execute, and the rest durst not be seen, all this made me hang my Harp upon the Willows, when I remembered *Edoms* Children, that were Crying out, Raze, Raze *Zion* to the foundations, I was much enlarg'd both in my Mourning and Supplications for *Zion*, which was now afflicted and not Comforted, and helped to Wrestle with *Zions* GOD that now when all the Sons that *Zion* had brought forth, there were few that up or le't, or like to take *Zion* by the Hand, therefore the Lord himself would yet build up *Zion*, and that he would not forget the Prayer of the Desti-

tute, nor let the Expectation of the Poor fail for evermore. Before I had done, the Lord had carried off the Mist, so that we saw we had wandered, and afterwards were directed into the right Way; and as the Hearer of Prayer, did prepare my Heart to lift up a Prayer for the Remnant that was left, so he inclined his Ear also to hear, for not long after the Lord brought back our Captivity, and Zion again was built up by the Mighty God, and since our Happy Revolution, I have seen *Jerusalem* a quiet Habitation, because the Lord has regarded the Prayer of the Destitute, and not despised their Prayer: *This shall be written for the Generation to come, and the People which shall be created, shall praise the Lord.*

About a Year and four Months after this, I carried my Daughter *Elizabeth* to *Craigdarroch* my Wife being dry Nurse there, the Lady had desired me to bring my Child to stay in her House, and be Company to her Child, which was about the same Age, my Child was then about two Years old and a Quarter: I got a Horse and a Woman to carry the Child, and came to the same Mountain where I wander'd by the Mist before, it's commonly known by the Name of *Kells-reins*; when we came to go up the Mountain, there came on a great Rain, which as we thought was the occasion of the Child's Weeping, and she Wept so bitterly, that all we could do, could not divert her from it, so that she was ready to burst, when we got to the Top of the Mountain, where the Lord had been formerly kind to my Soul in Prayer and shewed me the Way where I was to go, I looked round me for a Stone, and espying one, I went and brought it, when the Woman with me saw me set down the Stone she smil'd, and asked what I was going to do with it? I told her I was going to set it up as my *Ebenezer*, because hitherto and in that Place the Lord had formerly helped, and I hoped would yet help: The Rain
still

still continuing, and the Child weeping bitterly, I went to Prayer, and no sooner did I Cry to GOD, but the Child give over Weeping, and when we got up from Prayer, the Rain was pouring down on every side, but in the Way where we were to go, there fell not one drop, the place not rained on was as big as an ordinary Avenue; and so we went on our Way rejoicing the Child well pleased, and we wondering at the goodness of GOD who kept us and the Child dry, whilst it continued for a considerable time to pour down on each side of the Way.

After this some time whilst I was kept hid in *Craigdarroch*, my ordinary was to go out some Nights to walk in the Fields to get fresh Air; and having been there a considerable time, my Shoes failed me in a strange part of the Land, my Wife and I durst not let this be known to any, least it had made a discovery of me, not knowing there who were our Friends, or who our Foes, and we could not tell the case well to the Lady, who knew I was about the House, least she might think I was expecting them from her, therefore not being able to want Shoes, when frequently wandering out in the Night, I at length betook myself to Prayer and begged humbly of GOD he would direct as to this, and that he would order my being provided for with Shoes, in a way that would not Endanger either me or the Family that was so kind to me: After three Days I got a pair of Shoes sent to me from my Wifes Brother, who lived at that time about thirty Miles from the Place where I was, and knew nothing of my wanting Shoes; when I had occasion some Months after to see him, I enquired what moved him to send me a pair of New Shoes, he told me that being in *Ayr* one Day; he was strongly impressed to do it, and therefore bought them, and in Providence got one going to the Country where I was which he knew not of when he bought them, and therefore

therefore had sent them to my Wife, who could give them to me with safety; I enquired at him when he was thus moved to Buy them, he said it was the very Day on which I had Prayed for them, as I understood when he told me the Day he Bought them, yea, he was moved to this about the very Time when I had been in Prayer, to GOD who hath said, *be carefull in nothing, but in every thing by Prayer and Supplication, make your Request known to God with thanksgiving.*

Some time after this whilst I stayed at *Craigdarroch*, they had a Child about three Quarters old, to whom my Wife gave suck, he fell into a violent Fever, which threatned to take away his Life in every ones apprehension that saw him, upon which the Lady desired I might see him, and this could not be done least I should be discovered, till all in the Family were in Bed, excepting an Old Christian Woman a Neighbour, and my Wife, who were to sit up with the Child; wherefore I came about Midnight and looked a little on the Child, who was in great Trouble, that mine Eyes might affect my Heart, having thus viewed him for some time I went out to the Garden to beg his Life from God, I went to the upper end of a long walk, where there was a Summer-House or Seat with a Hedge about it, and there I choose to call upon GOD; When I had for some time earnestly pleaded for the Childs Life, the Terror of Satan fell upon me in such a Way, that I immediatly concluded, the Enemy was at Hand, and wanted to fright me from my Prayers, (for I was not Ignorant of his devices) wherefore I resolved I would continue in the Duty, on my doing so, I heard a Voice just before me on the other side of the Hedge, and it seemed to be like the groaning of an Aged Man, it continued so some time, I knew no Man could be there, for on the o-

ther side of the Hedge where I heard the groaning was a great Stank or Pool, I nothing doubted but it was *Satan*, and I guessed his design, but still I went on to beg the Child's Life; at length he Roared and made a noise like a Bull, and that very loud, from all this I concluded that I had been provoking *GOD* some way or other in the Duty, and that he was Angry with me, and had let the *Enemy* loose on me, and might give him leave to tear me in pieces; this made me entreat of *GOD* to shew me wherefore he contended, and beg'd he would Rebuke *Satan*; the *Enemy* continued to make a noise like a Bull, and seemed to be coming about the Hedge towards the Door of the Summer-Seat, bellowing as he came along; upon which I got up from my Knees, and turned my Face towards the Way I thought the *Enemy* was coming, and looked to *GOD* still that he might Rebuke him after that he made a noise just like a Mastiff Dog in great trouble, this was not so terrible to me as the other, I got some Courage and having my Stick in my Hand, I resolved to stand still to see if he appeared to me in any shape, but in stead of that he went past into a Place hard by full of Nettles, and there groaned as formerly. I heard him very distinctly and composedly, yet I thought I would go in and think what could be the meaning of this Dispensation; accordingly I came in and whispered to my Wife, that I had been somewhat affrighted; the old Christian Woman that sat by overhearing drew a Bow at a venture, and pierced between the joints of the Harness, telling me to take care lest I had provoked *GOD*, by the want of Submission, and being too much set upon the Child's being spar'd: No sooner had she spoke thus, but I was convinc'd of my Fault yet could not think of the Child's dying, I inclined once more to venture out, yea tryed it a second time but *Satan* I then thought was just ready to devour me.

that I saw God would go on to Contend if I would not learn Submission as to the Child's Life; upon which I look'd up to God, and beg'd he would Remove Satan, and allow me to go and Pray for the Child's Eternal Salvation, and I would not any more beg his Life, but leave that to his Sovereign Pleasure; and so sooner had I done this then I went out with a Holy Boldness, and had not the least trouble from Satan any more at that time.

That which made it so difficult to me to submit to his Death, was the thoughts of the comfortable Accommodation we had in the Family, my Wife being the Child's Nurse, upon which we might come to want if the Child had died, thus my carnal reasonings and distrusting that Providence, which had wonderfully appeared for us formerly, did much provoke GOD, so as to let loose the Enemy, but when ever I got through submission, as I said, I went to the Summer-Seet where I had been before, and there I beg'd for Eternal Salvation to the Child, and was wonderfully enlarged, and perswaded that he should share in the great salvation, and as I had promised, so I sought not his Life, but left it entirely to GOD's will: When I had spent a considerable time in Prayer, I came away rejoicing, that I had got such good Hope concerning the Child's Eternal Happiness; when I came in I went to see how the Child was, and he was as ill as ever, but immediately he gave a Neeze and Purg'd, and in a Minute was as free of a Fever as ever he was, his Recovery being so sudden was very surprising, and much of GOD I saw in the dispensation, whilst I mainly set on the Child's Life, he sent the Enemy to Chase me as it were from the Throne of Grace, but when ever the Lord let me see my Sin, and help'd to due submission, then I got to the Throne of Grace, and was brought near to his Seat, and had my Mouth fill'd with Arguments, and was allowed to plead with GOD, as a Man does with his Friend; yea, I was only on the Child's Eternal Salvation, he not only perswad-

ed me he would grant it, but he gave his natural Life over and above; and he yet Lives in Craigdarroch, and may he still Live so as to find Mercy in the Day of the Lord; and at this very time I know nothing about Craigdarroch that maketh me ashamed, of the Hope I had of his Happiness when he was a Child.

After it pleased Zion's GOD to bring back our Captivity, and Presbytry was establish'd in this Church, I had great difficulty about my joining in Communion with her, and that because I thought our Covenants were not Renewed, and all guilty of sad Defection not duly Censured; it was difficult to me what to determine, therefore I set apart a Day to ask Counsel of the Lord, and went at some distance to the Fields, both to Pray and think on what I should do, having entreated that GOD would send forth his Light and Truth, that they might be guides to me, and so lead me to his Holy Hill, that I might go to the Altar of God, of God my exceeding Joy. I consulted my Bible to see what had been the practice of the Church of GOD in the like Case, both under the Old and New Testament Dispensation; I found under the Old Testament Dispensation. That it had been frequently the approved Practice of the Church and People of GOD, to bind themselves to GOD by solemn and National Covenants, and that in their Covenanting they bound themselves against Error, both in Principle and Practice, as we have done by our National and Solemn League and Covenants, and am perswaded, that these Covenants are always binding, not only as they contain nothing but what every good Christian is obliged to namely, to do all that lies in his Power in every Station, in appearing for GOD and against Sin and Error; but they are also binding because of the Oath of GOD, if *Zedekiah* should not escape who had despised the Oath, when lo he had given the Hand to *Nebuchadnezzar*, how shall these Lands escape, if we shall

trample

trample on our National and Solemn League and Covenant when lo we have given the Hand to the most high GOD; may we not tremble least our offended GOD, should send a Sword or some other Judgement to avenge the Quarrel of his broken Covenant. I observed however from the Old Testament, That some Reformation came a greater length then others, that in some of them they renewed the Covenant, and in others not, in some the High-Places were pull'd down, in others they were not; I observ'd that whatever Reformation they had all, who had been guilty of Defection were not punished, the Idolater deserved Death by God's Law. I found also that in these Reformation, which came not all the length that could have been wished, and might have been expected, yet Old Testament Believers join'd in Communion with the Church in such a Case.

I came again to consider the Church, when Christ our great Pattern and example came into the World, I found a great many Things wrong at that Time, they Taught for Doctrine the Commandments of Men, were more fond of their unwritten Traditions then they were of the Divine Law; their Teachers very formal and corrupt, and the Church very much subject to a Heathen Magistrate, who had too great Influence in changing the High-Priest-hood from one to another; yet for all this our Lord Christ, the true Prophet, own'd her for a true Church, though many Things were wrong, and spoke Honourably of that Church, when he told the Woman of Samaria, *We know what we Worship for Salvation is of the Jews*; yea he himself join'd in Communion with her, as did Joseph and Mary, Zacharias and Elizabeth, Simeon and Anna, who were eminent Believers, yea our Lord exhorted others to join in Communion with her, as in the xxiii. of Matthew. from all which I concluded, that it was my unquestionable Duty, to join in Com-

munion with the Church of Scotland, tho' our Cove-
 nants were not renewed, seeing she had all the essenti-
 als of a true Church, her Doctrine pure and uncor-
 rupt, her Government, Discipline and Worship, ac-
 cording to the Word of GOD, and the Sacraments
 Administrated according to the Pattern shewn in the
 Mount, seeing she had appointed also a National Fast,
 as the Jews did of old, after their return from their
 Captivity, to bewail all the Defections that all Ranks
 had been guilty of under Prelacy; so that in a Nation-
 al Way, High and Low, had occasion to Condemn
 themselves, for trampling on God's Holy Laws, yea
 for despising the Oath and breaking the Covenant,
 after we had lifted up our Hand to the Most High. As
 such like considerations as these, clear'd up my Way
 in joining in Communion with this Church since the
 Revolution, so I have ever since loved the Habita-
 tion of his House, *the Place where his Honour dwells*,
 and do adore his Holy Name, that ever he gave
 me Counsel, for I must own to his Praise, that he
 has helped me to draw Water out of these Wells of
 Salvation with great Joy, and has frequently satisfi-
 ed me with the *freeness of his House, even of his Holy*
Place; and has frequently made all his Garments, all
 his Ordinances, smell to me of *Aloes, Myrrh and*
Cassia, and to this Day makes me Joyfull, when it's
 said unto us, *Let us go up to the House of the Lord*;
 and whilst I live shall ever Pray for the Peace of *Je-*
rusalem, and for my Friends and Brethren's sake, and
 for the House of the Lord, and for my own sake and
 Posterities too, I will ever seek her good, and still
 shall wish that Peace be within her Walls, and Pros-
 perity within her Palaces, and that a seed may be rais-
 ed up here in this Church and elsewhere, that will do
 him Service, while Sun and Moon do endure.

After this sometime, my Wife finding her self with
 Child acquainted me therewith, and the Lord bore

it in on my Mind, that my Wife would be in eminent Danger before she were Delivered, and that the Child would Die; in Prayer and out of Prayer, by Night and Day this haunted me, I kept it from my Wife as long as I could but at length was obliged to let her know it; when she told me she was with Child, even before the Time of Life, I reckoned it my Duty to be concerned, that GOD would cloath with Skin and Fleth, and fence with Bones and Sinews, and that he would in due time grant Life and Favour: I thought it Duty, I say to desire earnestly, that GOD would write all its Members in his Book, and shew kindness in the Forming of that Piece of his Workmanship, whilst it was in the Womb, as in the most lowest parts of the Earth, far from and out of the reach of humane Eyes or Hands; but my impression still continuing that it should have Life, but soon lose it, I desired my Wife to let me know when she quickned, which accordingly she did, and then I Prayed more directly for the Fruit of the Womb, and gave it away to GOD by the Bond of that everlasting Covenant, which I had taken for my self and all mine; I thus continued my Concern for it, never beging Life, or that it should come living out of the Womb, I was so perswaded that it would not be granted, that I only cryed for Everlasting Salvation to it, and in doing so was much enlarged, and had near Access to GOD; I was still under the Impression that my Wife's Life would be in the greatest hazard, before she was delivered of the Child; and accordingly within ten Days of her Reckoning, she took a violent Head Fever, and in the fifth Day of her Fever, her Pains came on her and was delivered of a Dead Child, the Child was Living till about an Hour before the Delivery, my Wife had such a complication of dangerous troubles, that her Life was given over by all sorts, and

and those of good Skill; this they kept quiet a little from me, till one Day I was conveying our Minister Home, when he had been seeing my Wife, he was much skill'd in the study of *Physick*, having made it his study in the Times of our late Troubles. I asked him, what he thought of her, he told me it was proper now to be free with me, and he behoved to let me know, that no Life could be expected for her: On which I returned Home and went to Prayer, and continued for the most part in Prayer, every now and then for the space of forty eight Hours, I still came in after Prayer to see how she was, but minded no other Thing, but how to get near to GOD for her Salvation, in the last of the forty eight Hours: I got such Manifestations of GOD, such intimate Communion with him, such perswasion of her Salvation, that I had such an uncommon gale of the Spirit, that I came from the duty and my Countenance no more sad: I came in to enquire as before how my Wife was, and when she saw me, she took me by the Hand, and ask'd what that meant which she saw in my Countenance, she said she feared that People would mistake me considering she was so low, to behold such an unusual Joy, sparkling as it were in every part of my Face; I told her what Access I had to GOD, in wrestling for her Salvation, and that the inward joy I felt, could not be contain'd but behoved to break out, for the Light of God's Countenance was the health and shining of mine; I told her the Vision seemed to be for an appointed time, but it would speak and tho' it should tarry I would wait for it: for eight Days after this Manifestation, which I got of GOD in the Mount of Prayer and Meditation, it was Remark'd that an uncommon Lustre appeared in my Countenance, in the Eyes even of those who knew not what was the Occasion of it. After this my Wife was spared with me, and the desire of my Eyes was not taken a-

way by this threatned Stroke, and all who knew the Dangerous Case she was in, could not but cry out on her Recovery; *Behold what has GOD wrought: it was indeed the doing of the Lord, and marvelous in the Eyes of all, and good Cause had I to cry out, the Right Hand of Jehovah does ever valiantly, and what shall I render to the Lord, who spared with me one that had been my sweet Companion in the most of my Tribulations, and the Wife of my Youth, yea my great support and Comfort in the House of my Pilgrimage; For this I will Sacrifice the Sacrifice of Thanksgiving, to that GOD who not only provided her as an help meet for me, but has for Forty seven Years made her Remarkably so: I acknowledge I got her as the Fruit of many Prayers, and will make him my Song, even Jehovah, who made the Match, and has made it so comfortable and so lasting.*

Not long after this it pleased the Lord to afflict me with an Universal Cruel, which had broke out in many parts of my Body, and taken my Right Hand off the Joint, so that I had no Power of it, and was laid aside from all Work; I consulted a *Physician* of the best skill in our Country, who told me, he could not do me any Service, if it were not to apply some Plaisters to the Wounds to ease my Pain, and advised me not to trouble my self with *Physicians* for I would find them all *Physicians* of no Value; having continued under this trouble for two Years, I found an inclination to go to *Mosset*, tho' my Circumstances were so low at the Time, I knew not well how to get there, but having asked counsel of the Lord. I said I would go, and make use of the Water in Faith, as a mean appointed, and frequently made usefull by GOD, and I would entirely depend on GOD, for making it useful to me, and have all my expectation from him, who Works by Means, without Means, and contrary to Means, as seemeth good in his sight; Accordingly I
 went

went, and in a close dependence on GOD did Drink of the Water, and washed my Wounds therewith, for the space of Forty and eight Hours at proper Seasons, and the Lord by this brought my Hand back to the Joint, and made it strong as aforetime, so that I came Home with Joy. and was able to go about my Work. I went three Summers and staid about six Days every time at *Moffat*, and as my Hand was restored to its Place and strength the first Time I went, so the following Seasons I was perfectly Recovered, and all my Sores dried up, and my Wounds healed, and I restored to a sound and healthy Constitution. Whilest I was under the Trouble and my Sores runing, GOD helped me to great Submission and Patience, I used to hold up my Arm, and look on my runing Sores, with as much Joy as ever the Bride rejoiced in her Attire, and used to call my Sores, the Bracelets wherewith God had adorned me; I took my Trouble so out of GOD's hand who had done much for me, and had promised to do much more, that all he did to me and with me, appear'd to me as Marks of his Favour, Notice and Regard.

A little before my above said Trouble, when I came back from my long Captivity, (as God had brought back *Zion's* Captivity, so at the same time he brought back mine, for with *Zion* I Embarked, and with *Zion* I stood and fell) I say, after my coming to Peace and Liberty, I took a Piece of Ground in Tack, for Husbandry was my Occupation, and seeing GOD was again suffering his People, and me among others, to dwell under our Vine and Fig-tree, and none to make us afraid, I found I was not used with Buying and Selling, and therefore could not improve the Blessing of Peace and Liberty; whereupon I set apart some Time to ask Counsel of the Lord, and went to my own Hill, where frequently the Lord has met with me, there I beg'd of GOD, that he who taught the

Husband

Husband-man Discretion would teach me to order all my affairs with Discretion to the end, and I was made to Remark ever since, that whereas before this time of Prayer, a great many had outwitted me in Buying and Selling, and were like to carry off the little that I had in a World, yet after counsel sought of God in this Matter, I was either in Providence kept from having much Business with the Cratty, or helped to a Holy and just Caution in the Business of Trade, that to this Day the Lord has helped, and kept me from the paths of the Destroyer, of the unjust fraudulent and violent Man.

After this I was one Day taking some Broth, and a little Bone went over with the Broth by the endeavouring to get it up, it got into the Windpipe, and went down as far as it had passage, it continued immoveable for Fourteen Years and three Quarters; for six Years I was able to go about my work tho' weakly, but for the other eight and three Quarters I could do nothing, this threw me into a Decay, for it occasioned a great Cough, Drought and Spitting, and none thought I could Recover, yet at the end of the above said space, I was taking a drink of Water, and my Cough coming on at the Time, occasioned my Vomiting the same, and with that stress and Vomiting the Bone came away, after it had lodg'd within me Fourteen Years and three Quarters as above; the Bone when it came away was in bigness and shape, like the half of an ordinary Hazel-nut-shell. All the Time I was under this Trouble, I was helped to great Patience and Submission, and abundantly satisfied to die by it: The Lord the whole Time it continued made me chearfully acquiesce in his Dispensation, without murmuring or repining, and since my Deliverance from it, tho' my Body considering my Age and Troubles I went through, be not so strong as formerly, yet I have enjoy'd a tolerable measure of Health
ever

ever since, which is the space of Eighteen Years; O how wonderfull are his Judgements, and ways past finding out: He alone doth wonders, he wounds and he heals, he kills and he makes alive.

In the Time when I had the above-mentioned Bone for my Trouble, I had occasion to go see the worthy Lady Castle-stewart my old Acquaintance, and when I was there, I was seized with a Cough, and for three Days fix'd to my Bed with it; on one of these Days as I lay looking about me, I was suddenly impress'd that Mistress Rodger the Ministers Wife of Gausston, was in Child-bearing pains, and that both Mother and Child were in the utmost danger, upon this I cryed earnestly to GOD to spare the Mother and the Child, and was helped to plead this with great concern, and I was perswaded GOD would preserve both: When I had done I wrote down the Time when this happen'd, the Year, Moneth, Day and time of the Day; when I saw her afterwards I shew'd it to her, I mean Mistress Rodger, who owned that she was in Travel, and she and the Child in eminent danger, the Day and time of the Day wherein I was made to Pray for her, tho' I was when I did Pray for her about Fifty Miles distance from her, and knew nothing of the Time of her Reckoning: Adored be his Name, for as I have Read and heard, so have I seen, that the Secret of the Lord is with them that fear him.

Much about the same Time our Minister in Daily, his Wife and a Son, were in great bodily trouble all at the same Time, and confin'd each of them to a Bed in the same Room, as many went to shew their Concern for them and sit up with them, so I went one Day and sat up all Night, and my Eye and Errs very much affected my Heart: whereupon I resolv'd were I at Home again, I would set apart a Day to Wrestle with GOD for the Distressed and thus testify my Sympathy with them. Accordingly when I came home, I set apart a Day for Prayer, and earnestly beg'd of God

ed that he would spare them, I got no satisfaction that Day, wherefore I spent a second Day the same Way, and yet knew not the Lord's mind concerning them, so that I let a Third Day apart for the same purpose, and then the Lord assured me, that the Minister Mr. Crawford and his Wife should Recover, but that the Son should not, but should get what was far better, the Everlasting Salvation of his Soul. Upon this I was fully persuaded, that all would be as God had assured, and thought it proper to go and tell Mr. Crawford and his Wife this for their encouragement, accordingly I went and told them, that both of them should Recover, and their Son never would, but should be Happy for evermore; and so it came to pass, the Parents Recovered to Health, and the Child pined away till he Died, but gave full satisfaction to all, that he Died in the Lord. And now Glory to God, who gave me many Errands to the Throne of Grace, for by this he Testified his Love to my poor Soul, in that he ever kept me about his bountiful Hand.

After this I was pained much with a Stick in my left Shoulder so that for three Weeks I was not able to follow my Work, for I could not lift it up or stretch it out, but hold it on my Breast like an Arm broken or out of Joint; on which I came over to Kirkoswald, where I frequently came to Pray and Meditate, and went into the Church, which was the Place where Prayer was wont to be made, when I was in that part.

As I was Praying, I forgot to put up a Request about my Arm, being very much enlarged as to other Things, till I was just going to close and end the Duty, and then it was strongly impress'd on my Mind, that I should put up a Petition for the Recovery of my Arm, and it should be granted, on which I beg'd of God to Remove my Pain, and allow me the use of my Arm, for Harvest was now drawing on, and I no sooner desired the Favour, then I was persuaded that it was granted. Whereupon after I arose from Duty I put

it to the Tryal, and stretched out my Arm, and it was as well and strong as ever, and has continued so ever since, this was surely done by the same Power and goodness, which long ago healed the Withered Hand.

There were some Things which I should have mentioned before, that now I shall give an Account of.

In our Days of Fiery Tryal and Persecution before the Revolution, I fell into a great Fever, and lay in the Cote-House of my Fathers; when I had lain Fourteen Days I got an Account, that there was to be a strict Search made by the Enemy for such as I was; on which the fifteenth Day I rose up in the Rage of the Fever, and went on Foot to Castle-stewart, which was about Twenty Miles from the Place where I was lying: My Wife staid in that Family at that Time, and none but the Lady and some few knew I was there, it was not fit the Laird should know of it, least he had been brought to his Oath, and forfaulted on my Account: When I went there I lay down, as I came away in the Rage of the Fever, but Strangers coming to the House, I was obliged to leave the Room, to make way for them, and was put in a little Closet above the Laird's Room; when I was laid in there being in great Sickness I moaned much and it seems pretty loud, for my Wife being in the Laird's Chamber heard me, and running up to me, told me I behoved to give over Mourning, otherwise the Laird would hear, and would certainly enquire about me; I thought it hard not to be allowed to Moan, when my trouble was so great, however considering the Danger it might expose both the Family and my self to, I beg'd of God to keep me from it, and no sooner did entreat the Favour, but the Lord granted it, and if he had not done it, I could no more of my self stop it. then I could Command of the Rage off the Fever.

A little after the Revolution, I being at Craigdarroch was looking out at a Window, and saw Craigdarroch standing

standing without, I no sooner saw his Face, then I
 as impress'd with his Death, yea assured as he was
 now going to his Regiment, he should never return;
 the following Day he set off for the Regiment, which
 was about *Edinburgh*, and in Prayer and out of Prayer,
 I was perswaded he should never see his Family
 again: This I told to my Wife and the Lady's Gentle-
 woman I got them to promise never to speak of it, till
 the Truth of this Perswasion should appear: accord-
 ingly very soon after he was Kill'd at *Killicrankie*
 and never returned; after the Battle it was Reported,
 that he was taken Prisoner, and carried off by the
Highlanders, I went to Prayer about it, and was assur-
 ed he was Dead: After which I told the Lady, that
 she had better lay her Account to hear of *Craigdarroch's*
 Death, then vainly imagine he was taken Prisoner, for
 I was certain he was Dead: A little after Lady *Craig-*
darroch got several Letters assuring her that *Craigdar-*
roch was taken Prisoner and still alive, she shewed me
 three of them, and said, what do you think of your self
 now, for here are Three Letters from Persons of Note,
 confirming the Report we had of *Craigdarroch's* being
 Prisoner; I told Write to her who would that her
 Husband was alive, I assured her of the contrary;
 which poor Lady she found to be true.

About the same Time, Three of Craigdarroch's Chil-
ren took the small Pox; when ever I went in to see them,
and looked on the Second Son, I was impress'd he would Die,
and this haunted me both in Prayer for him, and when e-
ver I looked on him, so firmly was I perswaded of it that I
told the Lady and my Wife, that the Child would Die; the
Lady said, she could not observe the least Symptom or evi-
dence of it, I assured her she would find it so; and so it fell
out, for that Child Died by the Small Pox, and the o-
ther Two Recovered.

A little before the Revolution, I had a great desire
 to be acquainted with one *Nicholas Dalrymple*, an ex-
 perienced

perienced Christian, who lived about six Miles from *Graigdarroch* in the Parish of *Keir*. I entreated my Comrade who was acquainted with her, to go along with me; when we came to her House and had discoursed some Time. I retired to the Fields for secret Prayer about Midnight, when I went to Pray I was much straitned, and could not get one Request, but Lord Pity, Lord help, this I came over frequently, at length the Terror of *Satan* fell on me in a high degree, and all I could say even then, was Lord help: I continued in the Duty for some time notwithstanding of this Terror, at length I got up to my Feet and the Terror still encreased, then the *Enemy* took me by the Arm-pits. and seemed to lift me up by my Arms, I saw a Loch just before me, and I concluded he designed to Drown me there by Force, and had he got leave to do so, it might have brought a great Reproach upon Religion, but as I had frequently in my straitned Case, and under this Terror Cried to the Lord for help, so I may say my God helped me, and gave not the *Enemy* Power over me; however I came in, and told the Christian Woman and my Comrade, what the *Enemy* had done. and my Comrade asked if I would go out with him and Pray before we went to Bed; I agreed to it, he asked if we should go to the Place where I had been before, I told him I knew no interest the *Devil* had in that Place more than another; on which we came to the Place but were no sooner at it, then the Terrors of *Satan* fell upon us both, and each of us strove to hid it from another, at length I told my Comrade that the *Enemy* was nigh or to this purpose he answered he found that but had not a mind to mention it; The Lord however helped us to begin Spiritual Discourse, and to speak of the Perfections of God and Love in Christ, and the *Enemy* troubled us no more we went to Prayer, and the Lord very much enlarged me, and was kind in spite of the *Enemy*.

Some time after the Revolution, a Boy about Twelve Years of Age in the Neighbourhood, was frequently Tempted by Satan, to sell his Interest in Christ; the Boy abhorred the Proposal, but was still haunted with it, and that for a considerable Time, it troubled him so much that his Relations feared he might lose the Exercise of his Reason, they sent one over with him to me, I was told his Case before; When he came he bursted out, because of the Enemy; I took him into the Barn and Prayed, that God would free him from the Enemy, and made him Pray likewise, and after some discourse I Prayed again and after me the Boy, and the Lord rebuked Satan that he never troubled him more. I had occasion to see him after he had been some time abroad, and he told me, that the Enemy had never got leave to assault him as he had done, and never perplexed him since we had Prayed together.

Some time after this my Son John, was Servant with Mr. Adam in Kirkoswal, and took a great Swelling in both his Legs, which came to such a Pitch, that he was obliged to quite his Work and come Home to me for a time, when he came I was filled with Compassion towards him, to see him in such distress: On which I went and prayed to God, the great Physician of Soul and Body, that he would condescend to direct to proper Means for his Recovery, and that he would bless the Means, and heal my Son; after Prayer it was suggested to me, and imprest on my Spirit, to send for some Sea-Water and wash his Legs with it, I did so immediatly, and with once Bathing of them, he was as well next Morning as ever, and continues so till this Day. for GOD sent his Powerfull Word and healed him.

Much about that time, I had a Horse which was seized with an extraordinary Distemper, frightfull to look on, all that could be applied for the removing of it was to no purpose, but still increased the more, whereupon I humbly beg'd of GOD, that he who

was the preserver both of Man and Beast, would direct me to some proper Mean for his preservation, that I might not lose him, and that he would make it usefull, immediatly after I was standing without with the Horse, a Stranger came past who asking what ailed him? I told him, he directed me by the good providence of God to what would cure him, I immediatly made the Application, for the mean prescribed was easily obtain'd, and no sooner did but he was Recovered from his trouble. This dear Children I Record that you may make Errands to the Throne of Grace, even on the account of your Beasts, and acknowledge him in all your Ways, and he will direct your Steps.

Much about the same Time, a Woman of my Acquaintance being under the power of a Spirit of Discontent, to that Degree, that she ran from her Family, with a firm Resolution never to Return; her Husband and Daughters pursued after her not knowing to what Desperate Courses *Satan* might drive her; when they got her back she would not enter the Dwelling-House, but staid in an Out-Chamber in great Discontent: As I came from the Church on *Sabbath*, I happen'd by the good Hand of GOD upon me, by the Way to meditate on a Subject that suited her Case, as I was passing the House, it was born in upon me to go and Visit her, and drop something suitable to her Temptation, because *a candle was not lighted to put under a Bushel*, and seeing the Lord had shewn me the Evil and Danger of a discontented Spirit; it was represented to me as my unquestionable Duty, to help if I could the Poor Woman under her Trouble; on this I went in and finding her Husband and Daughters about her in the Chamber, I discoursed for some time as the Lord enabled me in order to Rescue her from her bad Frame, and afterwards Prayed with them and for them, and was much enlarged

larged in the Duty, helped to beg GOD would break the Power of the Tentation, and accordingly I was made to Remark, that I never after could see with her the least Discontent with her Lot, or ever hear of her falling again under the Power of the Tentation.

I forgot to tell you that in the Time of the *Highland* Host before *Bothwel*, when we had no open Vision, honest Ministers being in Danger of their Lives, and many of them Banished the Country. I had occasion to hear Mr. *William Lamb*, Preaching on the Hill of *Drumnilly*, about two Miles from the *Bar*, and sitting with my Face to the *South*, I thought I saw as it were the Heavens opened, and beheld the Glory of GOD shining bright in the Face of Jesus Christ, I saw such a wonderll Display of all the Divine Perfections in their dazling Splendor, that I not only was made in a Ravishing way to adore him for Redeeming Love, but for all that undeserved goodness which he bestows on the very Wicked, I was made to see somewhat of the excellent Glory in every Creature I let my Eyes upon, such a Manifestation or rather Vision of GOD did I never meet with, in the Dispensation of the Word, save one very like it on the *Munday* of a Communion at *Straiton*, and it may be, must not expect till I be allowed to see him Face to Face, and know even as I am known, tho' I must own, he has frequently satisfied me with the Fatness of his House, and let me feel his Power, and see his Glory in all his Ordinances, yet I never met with any thing that came up to the foresaid Manifestations, where I might truly say, *I was sick of Love*, and got as much of the *New Wine* which goes down sweetly, as I was well able to bear; and I must own, that what I met with on *Drumnilly* Hill before *Bothwel* Engagement, did wonderfully confirm me in the Faith, and remarkably prepare me for continuing with Christ in his Tentations, and

and kept me from Thrifting after Times things, when he led me through the Defart.

I shall only add one Thing more which is this, that having come to *Kirkuswald* on a certain time, as frequently I did, to spend a Day in the Church in Prayer and Meditation; when I was at Prayer in the Session-House early in the Morning, I heard a mighty Noise at the Church-door, as of one knocking in great haste, I fancying that some sad Thing had fallen out in the Minister's Family, because they knew what I was about, and never used to call for me till I came in at Night; this made me rise from Prayer and go to the Door with speed, but found no Person there, least it might have been a Dog, I searched every Seat in the Church both below and in the Common Loft, and found nothing, wherefore I returned to Prayer again, and in the time of it there was a great Noise in the Dead-Chest or Coffin which was hard by me, I then understood it was *Satan*, but was not at all suffer'd to fall under his Terror, I continued in the Duty for a Considerable time, my Face was towards the Coffin in which the Noise was, when I rose up from Prayer, I went and look'd into the Coffin and saw nothing there, and knowing that the *Enemy* wanted to fright me from my Duty, I sat down to Read and Meditate; no sooner was I begun, then the *Enemy* made a Noise on the Loft just above, and knocked as if one were calling another up; on which I looked up to him, or towards the Place where he seemed to be and assured the *Enemy* he should not make me search after him any more: The Lord whom I served did Rebuke him that he troubled me no more, and I left not the Place or my Duty till my ordinary Time. That which the *Tempter* seemed to have in View, was to discourage me from coming to that Place for Prayer and Meditation, for my Conveniency was not great at Home and to be at some distance from the Hurry and Noise of the

World

World, I chose to come to *Kirkoswald*, being acquainted with Mr. *Adams* the Minister, that so I might serve the Lord without Distraction: it was my ordinary to set apart one Day in the Month for Fasting and Humiliation. Prayer and Meditation, and found great quiet for it in the Church of *Kirkoswald*, I staid in the Ministers when I was at that Place, and went into the Church in the Morning about Sun-rising and came not out till Sun-setting in the longest *Summer-Day*; and in case Matters went not well with me the first Day, I usually spent the second, and sometimes the third Day in the foresaid Duties, and found this a great mean of holding my Soul in Life; then I could say, ' O how love I thy Law, it is my meditation all the Day; and it was ever with me. and I rejoiced when I found his Word. *as one that findeth great spoil,* and could say, *that I esteemed the Words of his Mouth, more than my necessary Food.* Now *Satan* knowing all this, thought to banish me from the Place where I had best Retirement, *But my GGD helped me.*

Having shewn you Dear Children, some of the Exercises of Soul I have been under, and some of the Remarkable Providences and Returns of Prayer I have met with; I shall now lay before you some Meditations, which were both Refreshing and Confirming to my Soul, and I lay them before you to Recommend to you, the too much neglected Duty of Meditation, and in order to Commend Glorious Christ, and a Life of Faith to your never dying Souls.

The first Meditation I shall give you an Account of, is what I found usefull to me, on the ix. of *Acts* 22. Proving that this is very Christ. I considered how it is Proven, that the Lord *Jesus* is the very *Messiah* and great *Saviour*, and what Reasons might be given, why such an important Truth should be so fully Proven

ven as this has been: I find that Jesus is the very Christ, is clearly Proven from the following Particulars.

1st, *To him gave all the Prophets witness*, Acts x. 43. They exactly described him long before he came into the World, as *the seed of the Woman that should bruise the head of the Serpent*, as the Prophet, whom the Lord should raise up from among his People, like unto *Moses*; as the *Shiloh* to whom the gathering of the People should be, when at his coming the Scepter should depart from *Judah*, and the Law giver from between his Feet: As the Child whom the Virgin should Conceive, whose Name should be *Immanuel*; yea, they told where he should be Born, and of what Tribe and Family, and the Sufferings he should undergo, and the Time when this *Messiah* should come and be cut off; yea they foretold, how remarkably the *Gentiles* should believe in his Name, so that *to him gave all the Prophets witness*.

2dly, It is evident, that the *Jewish Nation* was expecting a *Messiah* about the Time, the very Time when *Christ* was Born; and *Herod* seemed to be fully perswaded of it, when he had enquire where he should be Born, and they told to him, that it should be in *Bethlehem* according to *Scripture*, where we know he was Born; and *Herod* and those about him were so convinced that he was come into the World, that he Slew many Children, expecting to have cut him off, who had been the expectation of the *Jews*. The *Prophets* had Testified so distinctly concerning the *Messiah*, that the *Jews* had no difficulty in understanding that he was to come, whom the *Prophets* so exactly described.

3dly, That *Jesus* was the true *Messiah*, was testified by all sorts of Witnesses, good Angels Witnessed of him, when he was to be Conceived, when he was Born, when he rose from the Dead, and when he Ascended up into Heaven, as you may Read in the

New Testament. GOD also bore Testimony to him by a Voice from Heaven at several Times, that he was *his only begotten Son*, and the great Prophet whom he enjoins all to hear. He also had the Testimony of his very Enemies, yea the *Devils* were forced to own his being the very *Christ*, and he wanted not the Testimony of many Friends and Followers.

4thly, When *Christ* enter'd upon his Publick Ministry, he asserted that he was the Promised *Messiah*, and that he had the great Qualifications and Characters which were foretold of the *Messiah*, for when he entered into the *Synagogue*; He declares that the Spirit of the Lord was upon him, and that the Scripture which he Read to them was fulfilled in him, and that he was the Son of GOD and promised *Messiah*, he frequently maintained before his greatest Enemies.

5thly, When he called himself the Son of GOD and *Messiah*, he fully proved it by many Miracles which he wrought; so that his many great and mighty Works bore Witness of him, and the *Jews* expected that when the *Messiah* should come he would work Miracles. Now it is sufficiently and fully Proven by our Lord's Miracles, that he was the Son of GOD, and the Miracles he wrought were many, were openly done before many Enemies, and fully proved that he and his Doctrine were of GOD, GOD would never have lent his Power to an Impostor to do such Things; and this shews that he was the true *Christ*.

6thly, The Doctrine he delivered to the World, is every way worthy of GOD, and exactly calculate to make People that obey it happy in Time, and through Eternity.

7thly, Our Lord Jesus Prophefied of, and foretold many Things which came exactly to pass, as his Death, and Resurrection, the Preaching of the Gospel through the World, and the Destruction of the Temple, and his sending down the Spirit from
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on high, and that he would be with his Servants to the End of the World; and it's evident that all these have had an exact accomplishment, and to this Day he is yet with his Servants in the Dispensation of the Word and Sacraments; and all this sheweth that he is the very Christ, the great *Prophet* that was promised to the World.

3thly, It is Proven that Jesus is the very Christ, by his Resurrection from the Dead, by this he was declared to be the Son of GOD with Power, tho' his Enemies watched the Sepulchre and had sealed the Stone, yet it was not possible that *the Holy One should see Corruption*; therefore as he died for his People's Offences so he rose for their Justification, and when he arose he Appeared to many Witnesses and at different Times, and to Witnesses that were well acquainted with him in his Life, and that conversed with him Forty Days after his Resurrection, they were Witnesses that could not be deceived themselves, nor had they any the least Tentation to deceive others, they endured the greatest sufferings, yea death, the most Cruel Death, for Preaching and adhering to the Doctrine of the Resurrection therefore as it's fully Proven by many Honest and Creditable Witnesses, that Christ rose from the Dead as he had foretold, so this his Resurrection Proves that he was the very Christ for GOD would never have given his Almighty Power, to raise up an Impossibility.

4thly, As Jesus rose again, so he ascended up into Heaven, and was received to the greatest Dignity Power and Glory, at the Right Hand of the Majesty on high, and thence poured down his Spirit upon his Apostles and Disciples, in such an extraordinary manner and measure, that they were enabled to speak all sorts of Languages, tho' they were but mean Fishermen, and had not the learning of these Times, and this prepared them excellently for going through the

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Nations of the World, and Preaching the glad Tidings of Salvation to the poor Heathen, and this proves him to be Christ.

10thly, The Lord Jesus enabled his Apostles and Disciples, to work Miracles in his Name, and that frequently and openly, and this fully proves that he is the Son of GOD, the true *Messiah*, yea on whomsoever they laid their Hands, they gave them this Power of working Miracles in the Name of Christ their Lord.

In the *Eleventh Place*, As Jesus promised to be with his Disciples, in carrying the Gospel through the World, so he was as good as his Word, and enabled Twelve poor Fisher-men, to Convert the World to the Christian Faith, and that in opposition to all that was done against them by *Jew* and *Gentile*; and this proves that the Doctrine they carried was from GOD, and that the Founder of Christianity was the very Christ, and Saviour of the World, and no other Reason can be given why the Gates of Hell have not been able to prevail against the Church of Christ to this very Day, so as to Raze it quite to the Foundation, but this, that he whose Name is Jesus, is the little Stone cut out of the Mount without Hands, and is the Stone, the tryed Stone, the precious Corner Stone, which GOD laid in *Zion* for a Foundation, and tho' the Builders in *Israel* rejected him, yet is he made the Head Stone of the Corner, and they who believe on him, shall never be ashamed.

In the *Twelfth Place*, It's sufficiently Proven to every serious Believer, that Jesus is the very Christ and Son of GOD, in their sweet Experience.

First, They feel his Word to be a Word of Power to their Souls, in their Reading, Hearing, and Meditating on it to this very Day, they find the Power of GOD frequently accompanying the Dispensation of the Word, Convincing, Converting, Sanctifying Comforting

forting, Directing and Building up their Souls in their most Holy Faith, they find the Word of Christ enabling them to walk in Ways pleasing to and worthy of GOD, and in Ways best for themselves, and the Society they are Members of, yea they find in their Experience, that the Way wherein Christ has bid his Followers go, is a Way of Safety, Pleasantness and Peace, and this shews to them that Christ is the Power of GOD, and the Wisdom of GOD, and what he has given himself out to be, even the Son of GOD.

2dly, The People of GOD in their Experience knows less or more that GOD is the hearer of Prayer and the Prayers he hears are put up in the Name of Christ, depending only on his Merits and Intercession for Acceptance, and on his Spirit for assistance to Pray, and this sufficiently confirms them in the full belief of Jesus being the very Christ; yea they not only believe that he is the only Saviour, but GOD equal with the Father, and this I firmly Believe, that the Lord Jesus Christ is the Eternal Son of God, and GOD equal with the Father, the same in Substance and equal with him in Power and Glory; and the Reason why I believe this is, because it's expressly declared, that he Created all things, and that by him all Things to this Day consist, yea all the Perfections of GOD are ascribed to him, by which GOD distinguisheth himself from every Creature; yea the Worship which GOD appoints for himself, is given to the Eternal Son, and Men enjoined to Honour the Son, as they Honour the Father: On such Account as these, am I perswaded that glorious Christ is GOD, and GOD equal with the Father, and in this Faith have I put up many Supplications in the Name of Christ, and must say have been speedily Answered; which I perswade my self God would never do if his Eternal Son were not God equal with him. I believe, for he will not give his Glory to another.

or take it well that his Worship be given to any creature; when I firmly believe that Christ is God equal with the Father, and in this Faith beg Favours from God, and God readily grants them, this to me, is a Testimony from God himself, that his Son is equal to him, and lays me under the greatest Obligation to continue firm in this Belief: Therefore Dear Children, be stedfast in the Faith, not only of this that Jesus is the true Christ, and that his Doctrine is from God, but O be stedfast and unmovable in this great Article of our Faith, that *there are Three Persons in the God-head, the Father, Son, and Holy Ghost, and that these three are one God, the same in Substance, and equal Power and Glory*; and O study to know God as the hearer of the Prayers put up in the Name of Christ, and this may fully satisfy you, that Jesus is the very Christ, the true and Eternal GOD; for you may be assured, GOD would never encourage any to put up Requests to him, in the Name of an impostor and Deceiver.

A *Third Experience* which satisfies Believers that Jesus is the true Christ, is this; when ever they are convinced of their Sin, and Guilt stares them in the face, there is nothing in Heaven or Earth that can give them Ease, till they get as it were their Sins nailed to the Cross of Christ, and this I have frequently found in my Experience, and having washed in the Fountain of Christ's Blood, I have found Joy and Peace in Believing, and this satisfieth me, that Jesus is the very Christ.

A *Fourth Experience* is this, That glorious Christ according to his Promise to this very Time, does manifest himself to some, otherways then he does to the World, and this I have found when he has drawn by the Vail, and shewn me all the Perfections of GOD shining bright in the Face of Jesus, so as I have been made to call him the Power of GOD, and

the Wisdom of God, and have found these displays of his Glory always enclining me, to Live the more so as to deny all ungodliness and Worldly lusts, and to live soberly, righteously and Godly in this present World, and to study to have a Conscience void of offence toward God, and toward Man. Yea by these Manifestations have I been encouraged to continue with him in his Tentations, and with chearfulness take up his Cross and follow him through all discouragements, and have found his Consolations so sensible and strong, so supporting and rejoicing under the sorest Affliction, that it proves to me, that Jesus whose Name is like Ointment poured forth, to me is indeed the true Christ, tho' Strangers intermedle not with this Joy.

In the last Place, If Jesus were not the true Christ, these Absurdities would necessarily follow.

First, That all the Miracles wrought by him and in his Name, were wrought by the Power and Policy of Satan, but how absurd is this to imagine, that the Devil would work Miracles to confirm a Doctrine, so opposite to and destructive of his Kingdom of Darknes.

2dly, That GOD had bestowed his incommunicable Perfections upon an Imposture, to make him capable of deceiving the World, which would be the grossest Blasphemy to alledge.

Therefore it is sufficiently Proven, that Jesus is the true Christ.

The Reasons why this is so fully Proven, seem to be.

First, Because this true Christ is GOD as well as Man, and this being a great Mystery, it is the most fully confirmed by GOD; Great is the mystery of Godliness, God manifested in the Flesh, therefore was so necessary that he should be justified by the Spirit in the working of Miracles, accomplishing Predi-

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tions, carrying the Gospel thro' the World, and doing good to Souls thereby.

2dly, It was fit that this should be so well Proven, because of the great Superstructure that was to be built hereon, for on this Rock, Christ being the true *Messiah* and Son of GOD, has he built his Church, and the gates of Hell shall not prevail against it.

3dly, It is sufficiently Proven, because of the great Opposition that should be made against it; this was early and strongly opposed from the Beginning, and the Spirit of Error did soon appear, as Peter declares, II. Epist. ii. Chap. 1. *But there were false Prophets among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; And this Spirit of Error is now coming in like a Flood, and the Dragon spewing out of his mouth many Heresies, to drown the Woman and the Man Child, but the Spirit of Truth has lift up a Standard against Error hitherto, and will yet do it, for tho' many are now making War with the Lamb, yet the Lamb shall overcome them, for he is King of Kings, and Lord of Lords, and they that are and will be with him, and will earnestly contend for him, are called, chosen and faithful.*

Now Dear Children, seeing GOD has sufficiently Proven, that Jesus is the true Christ, and that his Doctrine is from GOD, and he the Promised *Messiah* and great Saviour of the World, and seeing this is so fully Proven, that we might believe that Jesus is the Son of GOD, and that they who do not Believe may be inexcusable. O will ye beg of GOD to help you to Believe all that is so clearly Revealed concerning Christ, and see that ye fly to him for your *City of Refuge*, it's Proven that he is Christ, therefore venture your Souls on this Rock of Salvation; and O see that ye Name the Name of Christ, so as to depart from Iniquity;

quity; O welcome the Anointed of the Father, as your Prophet, Priest, and King, and every Day search the Scriptures, which Testifie of this Christ and see ye live to him, and study to know your Interest in him, and if ye do his will, ye shall know that his Doctrine is of God. Now as this Meditation which the Lord helped me to, has been both many Times refreshing and establishing to my Soul, I wish the Lord make it so to you.

My Dear Children, my Strength failing me, and my earthly House hastening to be dissolved, I shall not add any more of these Meditations, which have been very sweet to me, excepting in so far as they fall in with my Last Advices to you, and which I shall give you with dying Breath and Care, as follows.

First, Set apart some Time every Day for Reading God's Word. Read it with Observation, depending on God to make it usefull to your Souls, compare Scripture with Scripture as my custom was, and Meditate therein both Day and Night, and see you study to think, speak and Act, according to the Law of Liberty by which ye shall be Judged.

2dly, Beg of GOD to let you see your lost state by Nature, and practice before it be too late.

3dly, Fly to the City of Refuge with all speed, and close with Christ as your Prophet, Priest and King, who came to seek and save them that were lost, for there is no other Name given under Heaven by which we can be Saved.

4thly, Learn to live by Faith, in all the various acceptations in which Faith is taken in the Word of GOD.

1. Believe that GOD is, and that he is a Rewarder of all those who diligently seek him *Heb. xi. 6.*

2. Believe all that is Written in the Scripture to be the Word of GOD, *Acts xxiv. 14.*

3. Believe all the Mysteries of the Christian Religion

ligion revealed by GOD, tho' at present ye cannot comprehend them, but in your dark and depraved state, are ready to cry out, *How can these Things be?*

4. Believe firmly that God will in due Time, fulfill his faithfull Promise, tho' never so many dispensations of Providence should seem to stand in the way thereof. *Rom. iv. 18. 19, 20, 21.*

5. Live by Faith so as to trust in God, as your all-sufficient help, when all outward help and comfort are far out of sight. *Heb. iii. 17.*

6. Live by Faith, so as to Renew your choise of Christ daily, and trust on him alone for compleat Salvation, as made of God unto you Wisdom, Righteousness, Sanctification and Redemption, giving him employment in all his Offices and Relations, *John i. 11. 12. Gal. ii. 20.*

7. Live by Faith, so as to depend on God's Fatherly Care, for Food to eat and Raiment to put on. *Luke xii. 22. to the 29 Verse.*

8. So Live by Faith, as to be stedfast in the Faith, adhering closely to the Fundamental Articles of the Christian Religion, and the whole Doctrine of Christianity, in your several Stations contending earnestly for the Faith, once delivered to the Saints. *Jude 3.*

My Meditation on this of Living by Faith, has been usefull to my Soul, may it be so to yours.

Now O Live by Faith Dear Children, for without it, it is impossible to please GOD, *Heb. xi. 6.* Without it you must die in your sins, *John viii. 24.* Without this, dark dispensations of Providence will make you stagger at the Promise, and cry out with Mary, *Luke i. 34. How can these Things be?* Without Faith all outward help will fail you. *Acts xxvii. 20.* and it's only by Faith you can look on things not seen by the Bodily Eye, *even the things which are Eternal. II. Cor. iv. 18.*

5thly, I advise you to choose Affliction rather than

Sin

Sin, and Suffering when call'd thereto, rather then deny the Faith, or make a Shipwrack of a good Conscience, you know not what fiery Tryals you may yet meet with for Righteousness sake, tho' *Jerusalem* has been by *Zion's* God made a quiet Habitation for near Forty Years, yet we may say the Bellows are Burnt, the Lead consumed in the Fire, and the Founder melteth in vain, for the filthy are filthy still, so that God may yet again set up his Furnace in *Zion*, and heat it seven Times more, till he purge away the filth of the Daughters of *Zion*.

Now dear Children if the Lord of Hosts come as a Refiners Fire, and like Fullers Sope, who may abide the Day of his coming, and who shall stand when he appeareth, be steadfast and unmovable, strong in the Faith, and quite your selves like Men, be Valiant for the Truth upon Earth, and the Truth shall make you free, depend on God who gives not only to Believe, but to suffer for his Name, and he will help you to continue with him in his Tentations; thus shall ye have the Testimony of a good Conscience. which all your Adversaries shall not be able to Rob you of, and if ye suffer with him, ye shall also Reiga with him, and your light Affliction which will be but for a Moment, shall work for you a far more exceeding and eternal weight of Glory. I must own to his Praise and Glory, that GOD dealt well with my Soul, when he led me into the Wilderness, and as I escaped the Sword of the Enemy, so I found grace in the Wilderness: yea, during my Nine Years Suffering, I was much fill'd with Joy and Peace in Believing; I was made to take joyfully the spoiling of my goods, and with pleasure for his Names sake wandered in Deserts, and in Mountains, in Dens and Caves of the Earth. I lay four Months in the coldest Season of the Year, in a Hay-stack in my Fathers Garden, and a whole February in the open Fields not far from *Camragen*, and this I did without the least prejudice from the Night Air, one Night when lying in the Fields near to the *Garrick-Miln*, I was all covered with Snow in the Morning. Many Nights have I lain with pleasure in the Church Yard of Old *Daily*, and made a Grave my Pillow, frequently have I resorted to the Old Walls above the *Glen* near to *Camragen* and there sweetly rested: And as God was very kind by Night and Day to my Soul, so he preserved me from the fear of *Satan*, the Enemy did not molest or affright me in my Solitary hiding Places; Yea, the Lord assured me; that he had made for me a Covenant with all the Beasts of the Field, so that I was not afraid to sleep in those very Places where Poisonous Creatures did most frequently resort, neither received I at any time the least prejudice from them, or any of the Beasts of the Field. All this Dear Children is well known to your Mother, who was my comfortable Companion in many of my Tribulations.

tations, and I acquaint you with them, that ye may be encouraged to follow the Lord fully, thro' good Report and bad Report, were it even as thro' the swellings of *Jordan*. I must own as I have Mourned for *Zion* in the Day of her Distress, so I have been comforted in *Jerusalem*, and have sucked and been satisfied with the Breasts of her Consolations, and much delighted with the abundance of her glory; and I can sincerely declare, that nothing so much reconcil'd my Heart to my Seventy three Years Pilgrimage thro' this Wilderness, as my concern for *Zion* did, for my Witness is in Heaven and my Record on high, that I could give him no rest Day nor Night, till he would make *Jerusalem* a Praise in the Earth: And now when I'm bidding an everlasting adieu to every thing below, it's the grief of my Soul, to see Error and Prophanes coming in upon *Zion* like a Flood; nevertheless this is my comfort, that the *Gates of Hell* shall never prevail against her, and that it is not possible, that the *Elect* should be for ever Deceived; all the Divine Perfections are engaged for the Church purchased with Christ's Blood, and therefore I know he will arise and have Mercy upon *Zion*, when the Time, the set Time to Favour her is come, and into his Hands I commend her, into whose Hands I am soon to commend my Spirit.

6thly, I beseech you be much in Prayer, to God, who is the hearer of Prayer, and rely wholly on Christ for assistance and Acceptance, whatever others do, see that you and your Houses serve the Lord. I have told you how the Lord have frequently prepared my Heart, and bowed down his ear to hear, on purpose to encourage you in the same exercise.

7thly, When any of your Souls is cast down and disquieted within you, through a sense of indwelling Sin, or the hiding of God's face; I advise you to guard against a speedy Razing of the Foundation, rather trust in God that ye shall yet Praise him and let the following Particulars be your grounds of Comfort.

1. Tho' ye be verily guilty, ye have without known guile fled to the *City of Refuge*, and given your Consent that Christ should be yours on his own Terms. *Heb. vi. 18.*

2. His Covenant is well ordered, everlasting and sure, and Christ is the surety of it. *II. Sam. xxiii. 5.*

3. Plead his Promise as *Jacob* did of old, *Gen. xxxii. 12.* And thou saiest I will surely do thee good, and say with the Psalmist, *Psal. cxxx. 5.* I wait for the Lord, my Soul doth wait, and in his Word do I hope.

4. Plead his Mercy, *Psal. cxxx. 4.* For there is forgiveness with him, and in the 7 Verse, Let Israel hope in the Lord; for with the Lord there is Mercy, and plenteous Redemption.

5. Plead upon the former displays of his Mercy to others in former Ages, in like Circumstances with you, as in *Psal. 85.*

2. Thou hast forgiven the iniquity of thy People, thou hast covered

covered all their sin. See also, *Psal* cxi. 43. 44. 45. verses.

6. Encourage your selves even in this, that it is a great Mercy it is no worse with you, *Lam.* iii. 22. *It is of the Lord's Mercies, that we are not consumed.*

7. Draw Comfort also from this, that tho' he chasten his People in Time, he will not cast off forever, but tho' he cause grief, yet will he have compassion, according to the Multitude of his Mercies. *Lam.* iii. 31, 32. See also, *I Kings* xi. 39.

8. The Lord allows you to cry unto him from the ends of the Earth, when your Heart is overwhelmed, and there is a Rock he can lead you too, that is bigger than you. *Ps.* 61. 2. *Ps.* 86. 7.

9. Tho' Iniquities, as ye must confess, prevail against you, yet the Lord will purge away your transgressions, *Ps.* 55. 9. *Ps.* 130. 3, 4. When ye can say, that ye count your selves wretched and miserable, because of prevailing corruption, & groan being burdened on the account of it, the Comforter that can relieve your Soul is not far from you, he will turn again and have compassion, and subdue your Iniquity and will cast all your Sins into the depths of the Sea, *he retaineth not his anger for ever, because he Delighteth in Mercy.* *Micah* 7. 18. 19.

10. Remember former kindness, even the days and years of the right hand of the most high, and own with the *Psalmist*, *Psal.* 30. 11. 'Thou hast turned for me my mourning into dancing thou hast put off my Sackcloth and girded me with gladness; and cry out as in the xlii. *Psal.* 6. O my God, my Soul is cast down within me, therefore will I remember thee from the Land of Jordan, and of the Hermonites, from the Hill Mizar.

11. Ye can appeal unto God, that ye take no evil way or course under your trouble, when ye are crying out, even to Day is my complaint bitter, my stroke is heavier than my groaning, ye can also say with *Job* 22. 10. *But he knoweth the way that I take;* and ye resolve to be able to say, as in the 11. 12. Verses, 'My foot hath held his steps, his way have I kept, and not declined, neither have I gone back from the Commandments of his Lips, I esteem the words of his Mouth, more than my necessary food: See also *Ps.* 142, 3. When my Spirit was overwhelmed within me, then thou knewest my path:

12. Tho' for the present ye have lost all hope in your apprehension, yet it's no small Mercy that you are not put beyond all possibility of hope, argue then with the Church of old, *Lam.* 3. 21, 22, 39. 'This I recall to my mind, therefore have I hope, it is of the Lord's Mercies that we are not consumed. Wherefore doth a living Man complain, a Man for the punishment of his sins? After all, Cry out with the *Psalmist*, Why art thou cast down O my Soul, and why art thou disquieted within me, still hope in God, for I shall yet praise him, who is the health of my Countenance and my God.

8thly, I advise you seriously to consider your latter end, *Deut. 32. 29. O that they were wise, that they understood this, that they would consider their latter end.* Remember Dear Children, that God has made you Rational Creatures capable of serious consideration, and your latter End is what God calls you to consider in a special Manner: Death may well be called all Mens latter End, because it placeth them all in an unchangeable State, either of Happiness or Misery, and who will not wish to Die well, even a *Balaam* cried out, ' Let me die the death of the Righteous, and let my latter end be like his; to bear in mind how frail you are, is the way to engage you so to number your days, as to apply your Hearts to real Wisdom: Beware of trifling away precious Time as to many do, study to fill up every part of Time with proper duties, and be sure to chuse the Way that leads to a happy latter end; do with all your might whatever your hands find to do, for there is no Work, Wisdom, Device or knowledge in the silent Grave whether you hasten, all Sin will be bitterness in the latter end, therefore guard against it, for the Wages of Sin is Death, and will make the King of it terrible.

This now is the accepted Time and the Day of Salvation, so spend Time as in it to work out your own Salvation with fear and trembling, for as the Tree falls it will ly; frequently think on Death, Judgement and Eternity; there will be a Resurrection both of Just and unjust, and God hath appointed a Day wherein he will Judge the World in righteousness by the Man Christ Jesus, then shall the Books be opened, and every one must give an Account of all the Deeds done in the Body whether they have been good, or whether they have been evil. I shall shut up this Advice by telling you Dear Children, what will be a good cordial for a never dying Soul, when going through the Shadowey Vale, to be able to say with the sweet Singer of Israel, *altho' my House be not so with God, yet hath he made with me an everlasting Covenant, well ordered in all things and sure, and this is all my Salvation and all my desire, tho' he make not my outward comforts to grow* 2 Sam. 23. 5. And to be allowed the well grounded Hope, of his supporting and comforting presence, through the Shadowey Vale, then may one say in the prospect of Death, *I will fear none ill, for thou art with me.* Psal. 23. 4.

Sweet also will be the Testimony of a good Conscience in dying Moments, 2 Cor. 1. 12. *For our rejoicing is this, the testimony of our Conscience, that in Godly simplicity and sincerity, not with fleshy Wisdom, but by the grace of God we have had our conversation in the World* How sweet will this be when the Spirit bears witness with our Spirits, that we are the Children of God. Rom. 8. 16. How ravishing will it be to hear our Lord say, ' Well done good and faithfull Servant,

enter

enter thou into the joy of thy Lord. *Mat. 25. 21.*
 study to be found in Christ, clothed with his Righteousness, and give all diligence to make your Calling and Election sure, and so an abundant entrance will be ministered to you, into the Heavenly Kingdom of our Lord and Saviour Jesus Christ: If once you know in whom you have believed, then may you chearfully shake hands with cold Death, and cry out with the Apostle, *2 Cor. 5. 1.*
know that when the earthly house of our tabernacle shall dissolved, we have a building of God, a house not made with hands, which will be eternal in the Heavens. And *Job 19. 25.* *I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth. And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God, whom I shall see for my self: and mine eyes shall behold, and not another: tho' my Reins be consumed with me.* And why may not we who have that blessed Hope cry out with Holy boldness, *O Death where is thy sting? Even so Amen, come, come quickly Lord Jesus.*

Dear Children, my last Advice to you is, see that you study perfect Holiness in the fear of the Lord, be ye Holy as he who has called you is Holy, in all manner of Conversation, for without Holiness no Man shall see the Lord, and every one that hath the well grounded Hope of seeing God as he is, must purifie himself as he is pure. For much then for the Spirit of Holiness, & for your encouragement remember, that Sanctification is promised to the Lord's People, & therefore they may as their Privilege and should as their Duty, go daily to God by Prayer & seek it; that it is promised is plain from *Ezek. 36.* from the 25 Verse to the 32. as also *Micah 7. 19.* and *Rom. 14.* Yea it is not only promised, but it is a part of Christ's purchase to his People, as you may see, *Tit. 2. 14.* *1. 10. 10.* *Eph. 5. 25. 26, 27.* *Job 17. 19.* *1. Cor. 1. 2.* *Col. 1. 22.* *1. Joh. 3. 8.* *1. Peter 1. 18. 19.*

Having then such great and Precious Promises, see that you have Dependence on the Spirit of Christ, ye cleanse your selves from all filthiness of the Flesh and Spirit, and perfect Holiness in the fear of the Lord. May then the very GOD of Peace Sanctifie you wholly; and I pray God with Dying Brethren your whole Spirit and Soul and Body, be preserved blameless, unto the coming of our Lord JESUS CHRIST.